CURRENT ANECDOTES

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BEACON-LIGHTS FROM HISTORY.

By DAVID JAMES BURRELL, D. D., Pastor Marble Collegiate Church, New York.

RESULT OF STUDY OF SCRIPTURE.
Acts. 18: 28; Acts. 17: 2; 2 Tim. 3: 15. (221)

In the middle of the eighteenth century Gilbert West and Lord Lyttleton, leaders among the learned infidels of that controversial age, came together to plan an assault upon Christianity. Each promised to prepare an elaborate and exhaustive attack on what he regarded as the most momentous and salient event of the gospel record. West decided on the Resurrection of Christ; Lord Lyttleton on the Conversion of Saul of Tarsus. A year later they came together to compare notes. The former said, "My essay is finished; but I have arrived at a different conclusion from what I had anticipated. After a comprehensive survey of the evidence in the case, I am forced to believe that Jesus, who was buried in Joseph's garden, did come forth from the sepulchre, and thus proved himself to be the very Son of God." The latter said: "I am bound to admit that my researches have brought me to a similar conclusion. The evidence shows that Saul of Tarsus met with an extraordinary change in his way down to Damascus, that he saw the living Christ and that this Christ was the very Son of God."

SYMPATHY. (222)
Peter 3: 8; Eph. 4: 32; Col. 3: 14.

The night before the execution of John Huss, as he was being hurried from the judgment hall to prison, he felt amid the crowd a hand grasping his and pressing it. He saw the friendly face, and that night he wrote, "God bless John of Chlum for that right hand of his!" This is what the people want; the right hand of love and sympathy and helpfulness in the name of the compassionate Son of God.

"ONLY GOD IS GREAT." (223)
Psa. 86: 9, 10; Rev. 17: 14.

Two centuries ago the dignitaries of France were assembled in Notre Dame to celebrate the obsequies of Louis XIV. The Cathedral was draped in black; the light of candles gleaming in the chapels was eclipsed by the lurid glare of uplifted torches; on every side was the pageantry of woe. The dead king lay in a splendid catafalque, under a canopied pall, before the high altar, with the insignia of royalty about him. He had reigned seventy years; a period of magnificent state, of magnificent tyranny, of magnificent vice. Louis le Grand, they called him: Louis le Magnifique. The Court Chaplain, Massillon, at whose reproofs the king had oftentimes trembled like David before Nathan, rose to deliver his eulogium. For a time emotion overcame him; then slowly his eyes were lifted from the coffin, higher and higher, until the silence was broken by the words: "Only God is great!"

CHRIST THE SON OF MAN. (224)
1 Peter 3: 8; Phil. 2: 5; Rom. 15: 1-3.

A legend says that once, when Thomas Aquinas was sitting in the Vatican with Pope Innocent IV, while contributions of gold and silver were being carried into the Papal treasury, the Pope said, with much self-satisfaction, "You see, Brother Thomas, the time is past when the church must needs say, 'Silver and gold have I none.' To which the Angelic Doctor replied, 'Yes, Holy Father, the time is also past when she could say to the paralytic, 'Take up thy bed and walk!'" If we would regain our influence over "the unchurched masses," we must assume toward them the attitude of Christ himself, who never was an Aristocrat but always as a Man of the People entered sympathetically into their utmost needs and longings. Let the mind that was in Christ Jesus be also in us.

INFLUENCE OF A NOBLE LIFE. (225)
Prov. 10: 7; Psa. 112: 6.

There is a familiar proverb: "Old wood to burn, old books to read, old friends to love;"

to which Charles the First added, "If you care for comfort, old shoes to wear." So the influence of the fathers increases with the passing years. The names of Calvin and Wesley are more potent than ever. The prowess of Robert Bruce at Sterling and Bannockburn is written in song and chronicle; but long after his body had returned to dust, the Scottish army bore his reliquary aloft in battle with the cry, "The Heart of Bruce!" and by the magic of his name redeemed the day. The saying, "Influence never dies," tells but half the truth. The influence of a noble life is a perpetually waxing factor in human history. It brightens in the glamour of past association. Who does not know the spell of memory? the old home? a mother's face? the songs of long ago? You sit with a bundle of old letters before you; their message swims before your eyes; the past takes hold upon you. The postman rings; what matters it? He can bring you no letters like these. Not long ago I found between the leaves of a Bible a flower plucked from a child's grave. The fields were full of flowers, but none like this;

"Withered, faded, pressed between these pages,
Crumpled fold on fold;
Once it lay upon her breast; and ages
Cannot make it old."

WHAT LOVE CAN DO. (226)

Rom. 8: 32; John 3: 16.

It is recorded that Hannah Dustin, held as a prisoner by the Indians on the little island of Merrimac, rose in the middle of the night while her savage guards were sleeping, gazed on the faces of her children bound and reserved to death, then drew a tomahawk from the girdle of a sleeping brave as gently as if she were plucking a feather from the wing of a sleeping dove, and passing around the circle fiercely brained one after another until ten lay dead. It was Love that nerved her arm; it was Love that kindled the fire in her eyes.

THE CARE OF GOD. (227)

Deut. 20: 2, 3; Isa. 59: 1.

In 1755, in the battle in which General Braddock was defeated and mortally wounded, after five horses had been shot under him, when sixty-three out of eighty-six English officers were killed and more than one-half of the rank and file left dead upon the field, there was one young officer who seemed to have a charmed life. A savage, who was afterwards captured, said that he had aimed at this young Lieutenant no less than seventeen times without effect, "But," he added, "the Great Spirit protected him." This young man was George Washington, for whom a glorious work was waiting, and it was true that God held him in His protecting care. And this is but the statement of the general law, that a man is immortal till his work is done.

THE CHRIST-CHILD. (228)

Luke 2: 15, 16; Matt. 2: 11.

In one of the familiar pictures of the Advent a group of peasants are represented as standing on tiptoe, gaping in at the doorway of the cave. This is indeed the attitude of all ages and generations in view of that great "mystery of godliness, God manifest in the flesh." The world stands on tiptoe and wondering. What is to be seen? Only a sleeping child, one hand resting on its mother's breast. What is weaker than a baby's hand? Yet this hand of the Christ-child, apparently so powerless, is destined to shake the pillars of earth's thrones and dynasties, to control the fortunes of empire as Samson unhinged and bore away the gates of Gaza, to turn aside the currents of universal history!

CHRISTIAN LIFE. (229)

1 Pet. 2: 9; 1 Cor. 11: 1.

The engineer of the Brooklyn bridge was confined to his bed when it was in process of construction. Day after day, looking from his window, he saw its piers rise and the spider's web of cables cunningly formed. It had all been planned and held in his mind's eye. And when it was finished, being asked how it looked, he said, "It is precisely what I expected it to be." O, would that Christ might be able to say the same of us; that our life and character are according to his plans and purposes! Let us devote ourselves to the task of pleasing him. And, whatever other eyes may be upon us, let us live "as in the great Task-master's eye."

DEATH OF JESUS NOT FORGOTTEN.

1 Cor. 11: 26; 1 Cor. 2: 2; Gal. 6: 14. (230)

The death of Jesus was no less wonderful than his birth. His was the singular death; not only in view of the extraordinary circumstances which accompanied it, such as the quaking of the earth and darkening of the skies, but particularly by reason of the stupendous influences which have proceeded from it. A sinless man dies as a malefactor; the heart of the only Innocent One is breaking under the burden of the world's sin. For some reason, while other tragedies are forgotten, this never ceases to sway the minds of men. Not long ago the Queen of Belgium died; her last words being, "My people no longer remember me; it is time to go." Thus the mightiest pass into oblivion. But the death of Jesus is commemorated by hundreds of millions of people who sit around a humble feast of bread and wine, saying among themselves, "He died for me!"

LIVING WATER. (231)

John 4: 13, 14; John 7: 37; Isa. 55: 1.

It is recorded that when David was under siege at the Cave of Adullam he longed and said, "O that one would give me to drink of the water of the well beside the gate of Bethlehem!" And three of his mighty men, overhearing the homesick wish, brake through the host of the Philistines and brought him a

cooling draught from the old well. So Christ, with love that passeth knowledge and courage invincible, broke through the opposing hosts of hell to bring the living water to famishing men.

THE ROCK OF SCRIPTURE. (232)

Rom. 1:16; 1 Cor. 1:18.

Mr. Moody, not long before his death, showed me a petition signed by sixteen thousand of the people of Australia and Tasmania, entreating him to come over and "preach the Old Bible and the blood of Christ." "The Old Bible," said he, "has not lost its power. They may rail at it, they may revile it, but it stands as an impregnable rock. And it has power to save men!" This was the secret of his marvelous success. He sowed the Word, and God fulfilled his promise; the song of harvest-home greeted the great Evangelist as he entered the heavenly city.

FUTURE OF CHRISTIANITY. (233)

Hab. 2:14; Rev. 11:15.

"I hear the sound of conflict yonder," so said blind John of Bohemia at the Battle of Crecy. He was old and blind and wounded unto death. His French troops were wavering; he called to them, "I hear the sound of glorious conflict yonder! Ye are my vassals; gather about me close, and lead me on so far that I may swing my sword once more!" Oh! who that believes in God, in the glorious promise of the gospel, in the logic of events, does not long to see what the future shall bring forth to the glory of God? I hear the footfall of a mighty company turning the spur of Olivet, and those that go before cast their garments in the way and join with those that follow after, "Hosanna! Hosanna! to the Son of David. Blessed is He that cometh in the name of the Lord." I hear the ringing of bells far yonder; bells of heaven and all the bells of earth are echoing back their welcome to the Golden Age when Jesus shall reign from the river to the ends of the earth.

THE FUTURE LIFE. (234)

John 14:2, 3; Rev. 7:9-17.

In our Museum of Natural History you may see the mummies of Peruvian children with toys in their hands; of women holding their work-baskets, containing thread and needles and unfinished fabrics; and of men with their weapons of war; buried thus in the hope of resuming their occupations in the future life. But it was only an eager hope, a fond conceit, a beautiful but unsubstantial product of the imagination. In Scripture the twilight vanishes and the dream becomes a splendid reality. Just yonder through the mists of the river we behold a better country, even an heavenly:

"Sweet fields beyond the swelling flood,
Stand drest in living green."

Just yonder, where the clouds had obscured the mountains, we observe the Holy City, New Jerusalem: "its twelve gates were twelve pearls, and the street of the city was pure gold, as it were transparent glass." Still yonder, through the rent veil, we behold our Father's house, "Home, sweet Home;" and the redeemed are greeting one another with clasping of hands. O glorious day of knitting up several friendships!

ATTACKS UPON THE RESURRECTION.

Acts 3:15; Acts 2:32; 1 Cor. 15:20. (235)

We are informed that the new railway which is being constructed through Utah to the Pacific Coast has met with a sudden check. In building across an arm of the Great Salt Lake a sink hole was found, which seemed to indicate an underground outlet. Some thousands of carloads of earth were dumped into it; and seven steel piles were driven one upon the other. A few days ago a train was run across this structure and on reaching the critical place the track suddenly sank, and with it locomotive, tender and all. Now they propose to run the line some other way. It is for a like reason that the oft repeated attack upon the doctrine of the Resurrection has been practically given up. What a vast amount of dialectic energy has been dumped into it! What libraries of argument, in vain! Was it not so prophesied? "The kings of the earth do set themselves, and the rulers take counsel against him; he that sitteth in the heavens shall laugh; the Lord shall have them in derision!""

POWER OF KINDNESS. (236)

Prov. 19:22; Prov. 31:26; Rom. 12:10.

The warden of the New Bedford jail was leading through the corridors a party of visitors, an old man with several ladies and a little girl, when they came to the foot of a stairway where a prisoner was scrubbing the floor. This man was a desperate criminal, serving a life sentence. He had been a leader in many mutinies and outbreaks, and had been punished in vain. "Jim," said the warden, "carry this little girl upstairs." The prisoner looked up, scowled and turned away. The child put her arms about him, saying, "If you will, I'll kiss you." He hesitated a moment, then lifted her on his shoulders as tenderly as any father could have done, and carried her up. At the top of the stairs she raised her face; he gravely stooped and kissed it, then returned to his task. And the warden will tell you that Jim has been a "trusty" ever since that day. The kindness of the child transformed him.

THE REFORMATION. (237)

Rev. 2:5; Rev. 3:2; Psa. 37:24; Prov. 24:16.

It is a mistake to suppose that Protestantism, except in name, began with the Reformation. The Reformation was merely the revival of a dormant principle. In the hand of one of Belzoni's mummies, taken from a crypt by the river side in Egypt, a hundred years ago,

was found a bulb. It had been within the clasp of the dead man for three thousand years; but being planted, it is said to have put forth newness of life. All that the reformers did was to unclasp the stiff fingers of a Church dead in formalism and take therefrom a form of religion, which, though it shared in the darkness of death, had never died; and they planted it, and like the mustard seed of the parable it grew and became a tree, so that the fowls of the air lodge in the branches of it.

FLEEING FROM THE PAST. (238)

2 Cor. 7: 10; Acts 11: 18; Dan. 4: 27.

In escaping from the mistakes of the past we are always in danger of plunging into new and greater errors, unless we lean hard on God. Who will blame the Crown Princess of Saxony for fleeing from the intolerable pomp and circumstance, the tyranny, the unspeakable vices of that wretched Court? But, alas, she fled to the arms of a paramour! You are not satisfied with your past; the reason is an open secret between you and God. But see to it, friend, that in renouncing the past, you reach forth unto something higher and nobler in the coming days.

THE CHRISTIAN HOME. (239)

Psa. 68: 6; Prov. 19: 4.

"The Lord setteth the solitary in families." He intended the home to be "a little space enclosed by grace out of the world's vast wilderness." The life of Robert Burns was a sad failure in many ways; but the world can never repay him for his sweet picture of the home at Alloway, with the altar and the family gathered about it.

"The cheerfu' supper done, wi' serious face,
They, round the ingle, form a circle wide;
The sire turns o'er, wi' patriarchal grace,
The big ha'-Bible, ance his father's pride;
His bonnet reverently is laid aside,
His lyart haffets wearing thin and bare:
Those strains that once did sweet in Zion glide,
He wales a portion with judicious care;
And, 'Let us worship God!' he says with solemn air."

MARTYRS UNFORGOTTEN (240)

Prov. 10: 7; Mark 14: 9; Rev. 7: 14.

A little company of prisoners was led forth in the year 64, from the dungeons of Rome to grace the Saturnalia. They were a laughing stock to the populace, rabbis thrust out their lips at them; Seneca, the philosopher, looked on them as ignorant victims of a strange delusion. It was enough that they believed in a divine Book and worshipped a crucified God. Yet these were the only men in Rome who were really ahead of their time. On that memorable night, smeared with pitch and encased in iron baskets, they lighted the revels in the gardens of Nero's Golden House. Nero went the way of all flesh, the Rabbis were forgotten, Seneca became a name; but the light of those living torches has been thrown along the pathway of the centuries until this day.

A CHURCH WITHOUT RELIGION.

Rev. 3: 15, 16; 2 Pet. 2: 21. (241)

It is related that, at a recent service in one of our conventional churches, an old woman was so carried away by religious fervor that she cried, "Hallelujah!" Whereupon an usher reproved her: "What does this mean? What are you doing?" She said, "I am getting religion." To which he replied, "You should know, my good woman, that this is no place to get religion." The pathos of this incident far exceeds its humor. Is it true that there are Churches of Jesus Christ where the presentation of scientific and philosophical, ethical and sociological propositions is so emphasized that the religion of eternal salvation is practically ruled out?

MISSION OF AMERICA. (242)

Psa. 33: 12; Deut. 33: 29; Gen. 12: 1-3.

It is related that when Columbus, on his historic voyage, was approaching the shores of the Western World, the flickering light was dimly seen through the darkness by one of his sailors. "It may be," said Columbus, "that the faithful wife of some fisherman is waving a torch to guide him on his homeward way." The centuries have passed and today a colossal figure, "Liberty Enlightening the World," stands with uplifted torch in the harbor of New York. For "Liberty" read Christianity; and place in her hand instead of the torch the uplifted cross; then shall we behold the mission of America to the world. Let us meet our responsibility as a Christian people, and the kind Providence that has directed our goings hitherto will continue to lead us until the coming of Christ shall usher in the Golden Age.

WARNINGS UNHEEDED. (243)

1 Thess. 5: 14; Ezek. 3: 19.

It is said that the people of St. Pierre, in the Island of Martinique, have heard the ominous rumbling of the volcano of Pelée for five years and have not heeded it. They ate and drank, married and were given in marriage until the great disaster befell them. God would have all men to be saved; of which he has given proof in the sacrifice of his beloved Son. He that believeth shall have everlasting life. If any man is lost, God is absolved. What more could he do that he hath not done? Now is the accepted time; and today is the day of salvation.

NEED OF SYMPATHY. (244)

1 Cor. 13: 13; 1 Cor. 10: 24; Matt. 22: 39.

It may be that some of you can remember Blondin, who years ago made dangerous journeys along a wire stretched across the Niagara below the falls. Sometimes he carried heavy burdens on his back. The shores were lined with spectators. Did they shout and applaud when they saw him poised above the abyss? Did they loudly reprove his folly? Did they obtrude unnecessary counsel upon

him? If he stumbled and seemed to lose his balance, wavering for an instant, what then? Ah, they held their breath! Their very hearts stood still! Every one of us on life's journey bears his burden, oftentimes so heavy as to tax his utmost strength, along a path as narrow and dangerous as the sword-blade in the dream of Mirza. Every one of us needs the kindly word, the helping hand. Oh for the spirit of Charity! All the graces have done virtuously, but thou, Charity, excellest them all!

THE UNSEEN WORLD. (245)

Psa. 104: 24; Rev. 4: 9-11.

I stood once at the Giant's Causeway holding the hand of a friend who had been blind from his birth. He could hear the roll of the mighty deep and the scream of the sea-gulls, but, as he said, it was impossible for him to conceive the scene; the great basaltic formations, the ocean rolling in against the cliffs a hundred feet below and out again in masses of fleecy foam, the vast stretch of waters, the blue canopy above. "But O," he said, "I feel the sublimity of it!" So we, with all our dreaming and wondering, fall short of any just conception of the glory of the unseen world. A great surprise awaits us, for the half has never been told. But meanwhile it is a joy to realize that its splendors are everywhere about us.

THE CROSS THE KEYSTONE. (246)

Matt. 20: 28; 1 Cor. 2: 2; Tim. 2: 5, 6.

A long time ago there was in Scotland a chain-bridge famous for its massive strength. A French engineer came over and took its dimensions, and in due time built a similar structure on the Seine at Marly. It was, however, much lighter and airier than its prototype. When its gates were opened to the multitude it began to sway to and fro ominously beneath their foot-fall and presently gave way. The trouble with this bridge was that its architect had omitted the middle bolt, thinking it but a clumsy feature at best. There are those who are making a similar mistake in these days in their eagerness to press the application of the gospel upon the temporal wants of the people. The middle bolt of the whole gospel fabric is the cross of Jesus Christ—God's plan for the deliverance of the race from sin.

WINDOWS FOR SERMONS.

REV. LOUIS ALBERT BANKS, D. D.

THE POWER OF PERSONAL EXAMPLE. (247)

Jas. 2: 18; Rom. 2: 13; Jas. 1: 22; 1 Chr. 22: 13.

Many years ago a French army was battling under the hot and blasting Algerian sun. The forced marches, and the counter-marches which that army was compelled to take, played havoc with the health and courage of the men who were unused to the climate. Finally, an epidemic of cholera broke out in one regiment, and the men were wild with fright and horror. The whole army threatened to become panic-stricken, and no one seemed to know how to quell their fears. Then it was that brave Colonel Gardarens stepped to the front, and offered to prove that the dreaded disease was not contagious through personal contact. To do this, he himself lifted one of the men who had died of cholera out of the bed, and turning to his men said: "Now I will show you that cholera is not infectious. I will pass the night in this man's bed." He lay down where the man had died, and slept all night in peace. In the morning he arose, and went about his usual work a well man. His brave example inspired his men. They took heart, and their courage pervaded the French army and it was saved. We need to constantly emphasize the fact that what we do, more than what we say, will be powerful to inspire men to righteous living.

TAKING A TEMPER. (248)

2 Cor. 7: 11; Eccl. 7: 3; Deut. 8: 3; Zech. 13: 9.

The Rev. Howard W. Pope tells the story of a Christian blacksmith who had had a good deal of affliction, and was challenged by an unbeliever to account for it. This was his explanation: "I don't know that I can account for these things to your satisfaction, but I think I can to my own. You know that I am a blacksmith. I often take a piece of iron, and put it into the fire, and bring it to a white heat. Then I put it on the anvil, and strike it once or twice to see if it will take a temper. If I think it will, I plunge it into the water, and suddenly change the temperature. Then I put it into the fire again, and again I plunge it into the water. This I repeat several times. Then I put it on the anvil, and hammer it, and bend it, and rasp, and file it, and it makes some useful article which I put into a carriage where it will do good service for twenty-five years. If, however, when I first strike it on the anvil, I think it will not take a temper, I throw it into the scrap-heap, and sell it at the price of junk, for a quarter of a cent a pound. Now I believe that my Heavenly Father has been testing me to see if I will take a temper. He has put me into the fire, and into the water. I have tried to bear it just as patiently as I could, and my daily prayer has been, 'Lord put me into the fire if you will; put me into the water if you think I need it; do anything you please, O Lord; only, for Christ's sake, don't throw me into the scrap-heap.'"

ONE WHO WILL TAKE HIM. (249)

Rev. 22: 17; John 6: 37; John 10: 28.

A quaint custom was in vogue in the Welsh churches many years ago. It was that of announcing publicly before both members of the

church and outside hearers the name of the person to be expelled. It so happened that on one occasion the minister was so impressed with the solemnity of his duty that his voice quivered as he announced that John Jones would not be considered a member of the church any longer. Then, with evident pathos, he addressed the excommunicated man: "I suppose you realize, John, the terribleness of your condition—the church rejects you." Then, turning his eyes toward the gallery, he asked, "Will you, men of the world, take John back into your ranks?" "No, no, sir!" cried out one noted character; "we've plenty here already." "Do you hear, John?" said the minister—"the world don't want you. The church won't have you. Oh, John, where will you go? Ah! to the devil, John—to the devil, to be lost forever!" The poor man who was completely broken down by this ordeal, rose to his feet, with tears trickling down his cheeks. "No, sir, I shall not go to the devil. There is One yet who will take me. Jesus Christ will take me, sir. Yes, Jesus will forgive me!" A loud "Amen!" responded to poor John's sentiments, and the people wept for joy, and John was retained as a member.

THE DIFFERENCE BETWEEN REPENTANCE AND PENANCE.

2 Chron. 6: 26, 27; Dan. 4: 27; Matt. 3: 8; Luke 15: 10. (250)

An English writer tells of a clergyman who found some children reading the Roman Catholic version of the new testament, and on noticing a passage in the chapter which was translated, "Do penance," where our common version renders the same word by "repent," he asked them if they knew the difference between penance and repentance. A short silence followed, and a little girl asked, "Is not this the difference: Judas did penance and went out and hanged himself. Peter repents, and wept bitterly?" But we must remember that this was not all of Peter's repentance, for the bright side of it followed. His tears were soon dried, and he became a joyous, happy, strong believer, conscious that his sins were taken away. The spring of the year is a time of mingled showers and sunshine. The skies weep and then smile, and the bright rainbow hangs on the black bracket of cloud. So in the spring of religion in the soul—the showers of repentance are followed by the sunshine of joy.

TAKING AWAY THE STAIN. (251)

1 John 1: 7; Heb. 9: 14; Rev. 7: 14.

Some time ago a statue erected in India to the memory of Queen Victoria was found to be badly defaced with a coat of coal tar. The authorities used every endeavor to discover the perpetrator of the indignity, but without success. An attempt was then made to clean the figure of the great Queen and Empress; but all efforts were found to be unavailing. At last, after many Europeans had sought in vain to remove the disfigurement, a Hindoo offered his services, and promised, with the aid of a special fluid he possessed, to renew the beauty of the statue. He was allowed to experiment on the figure, with the result that the coal tar was entirely removed, and the monument restored to its wonted condition. As there was but one man who could remove the stain from that statue, so there is but One, the Lord Jesus Christ, who can take away the stain of sin from our hearts. He only is able to cleanse us in His blood of atonement and make us whiter than snow.

THE IMPRESS OF THE SUN OF RIGHTEOUSNESS. (252)

Mal. 4: 2; Psa. 84: 11; 2 Cor. 3: 18.

When the King and Queen of Italy were recently expected in Paris, the chief gardener of the Luxembourg was required to furnish the dessert for the royal banquet. In order to please the guests he covered a number of apples and pears, as they grew on the trees, with paper, in which silhouettes of King Victor Emmanuel, Queen Helena, and President Loubet had been cut. It was hoped that the sun would ripen the fruit, and produce the portraits of these celebrated people on the surface ere it was placed on the table as dessert. As the sun in the heavens could alone produce the required effect, so the image of God on our hearts can only be effected by the shining of the Sun of Righteousness.

FORGIVENESS AND PEACE. (253)

Matt. 6: 14; Col. 3: 13; Eph. 4: 32.

A distinguished Christian worker, a lady, tells this story: "A lady, closely veiled, came to see me. She was young and beautiful, and had three little children, one an infant in arms. Her case was one of the saddest to which I have ever listened, and I have heard thousands. She and her innocent child were suffering beyond language to describe through the sins of another. She was very bitter. A struggle followed, and then a perfectly divine influence filled the room, and a divine presence, when that little wife and mother prayed 'Forgive us our trespasses as we forgive them that trespass against us.' The hatred had gone; she had peace—such a peace that her whole face beamed before she left me."

HOW SHE WAS CONVERTED. (254)

Mark 16: 15; Acts 10: 34, 35; Acts 22: 21.

"Doctor," said a prominent lady in an influential church to a minister who had just been called as pastor, "I do not believe in foreign missions." The minister was grieved, but said nothing. A few weeks after, when the church were gathered about the table of the Lord, he took occasion to read the Master's final words to his disciples. "The last words of our friends," said the minister, "are always precious. It affects us to know what chiefly weighs on their hearts as they are about to leave us, and any message or commission they give us then we would rather do any-

thing than fail to heed or to execute. It has always impressed me deeply that the thing which chiefly weighed on our Savior's heart as he was taking his departure was the world, the whole world of sinners for which he had died, and that the very last request that he made of his followers was that they should 'go into all the world, and preach the gospel to every creature.'" Shortly after the close of the service, the same lady approached the pastor, and said with tears in her eyes: "Doctor, I do believe in foreign missions."

LISTENING TO THE HEAVENLY MUSIC. (255)

1 Kings 19: 12, 13; 1 Cor. 2: 10; Isa. 30: 21.

The Rev. F. W. Murray tells us that Ole Bull, the great violinist, was one day seen standing at the end of a point of rocks that ran far out into the sea, playing upon his violin. When he was asked what he was doing, his answer was that he was listening to the music of the breaking waves, that he might reproduce it on his violin. To catch the grand bass of the waves it was necessary for him to listen as they broke upon the rocks. He was then able, through his violin, to make his audience hear the surf beating on the shore, and see through the inner eye the white-capped waters. So, if we would sway men and women with the highest influence, we must listen to the heavenly harmonies to to be heard only by those who study with reverence the word of God, and who in secret closet as well as in life's hard struggle, listen to the voice of the divine Spirit.

MAKING THE PRAYER RIGHT. (256)

Jas. 1: 22; Jas. 2: 15; 1 John 3: 22; John 9: 31.

"If I should die before I wake," said Donny, kneeling at grandmother's knee, "If I should die before I wake,"—"I pray—" prompted the gentle voice. "Go on, Donny." "Wait a minute," interposed the small boy, scrambling to his feet, and hurrying away down stairs. In a moment he was back again, and, dropping down in his place, took up his petition where he had left it. But when the little white gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption. "But I did think what I was saying, grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie and stood all his wooden soldiers on their heads just to see how he'd tear around in the morning. But, 'If I should die before I wake,' why—I didn't want him to find them that way, so I had to go down and fix 'em right. There's lots of things that seem funny if you're going to keep on living, but you don't want 'em that way if you should die before you wake." "That was right, dear; it was right," commended the grandmother's voice, with a tender quiver. I imagine there are a good many of our prayers that would not be hurt by stopping in the middle of them to undo a wrong.

SOUL-SEARCHING ILLUSTRATIONS.

Used by R. A. TORREY, in his Australia and Scotland Campaign.
Selected by WILLIAM MAY.

AN AVENGING CONSCIENCE. (257)

Jos. 7: 19; Isa. 57: 20, 21; 1 Cor. 4: 5.

One night at the close of a service a woman came to me and said, "I would like to see you in private." The next day at 2 o'clock the woman came to my office, where Mr. Hyde, the pastor, was present, and I said to her, "Now what is the trouble?" Then she gasped out, "I have killed a man. It was fourteen years ago, across the Atlantic Ocean, in the old country, in the darkness of a forest, I drove a dagger into a man's throat, and dropped the dagger and ran away. He was found in the forest with the dagger by his side. Nobody suspected me, but everybody thought he had committed suicide. I stayed there two years, and nobody ever suspected me; but I knew I had done it, and was wretched, and at last I came to America to see if I could find peace here. First I went to New York and then came to Chicago, and I have been here twelve years, but have not found peace. I often go to the lake and stand on the pier and look into the dark waters beneath, and I would jump if I were not afraid of what may lie beyond death." Haunted and hunted for fourteen years by her own conscience! Hell upon earth!

A MIRACLE OF GRACE. (258)

John 6: 37; Rom. 1: 16; Heb. 7: 25.

I know a man in our home country, a man of brilliant intellectual gifts, the most remarkable orator I ever heard, and yet I think I never knew a man in my life more completely in the power of Satan than he was. The man had gone down so low that on one occasion he threw his wife down on the floor and stamped on her with his heel. I said to him, "John, you ought to be repentant." He said, "Well, I don't believe as you do. I do not believe in God or in your Bible." I said, "John, that does not make any difference; if you will take Jesus Christ as your Saviour, He will save you, and if you do not take Him, you are lost." A few months afterwards he went to his wretched garret, and threw himself upon Christ, and Jesus Christ met him and saved him and transformed him, and today he is an honored man in our land. There is no speculation about the religion of Jesus Christ. It is a present-day demonstrable reality. It is not merely that Christ saved men nineteen hundred years ago; He is saving them today.

GOD'S LOVE (259)

John 3: 16; Rom. 5: 8.

A man was set to watch a railway drawbridge over a river. He had opened it to let vessels through when he heard the whistle of a train upon the track and sprang to the lever to bring the bridge back into place, and as he was doing so he accidentally pushed

his son into the river. He heard the cry, "Father, save me, I am drowning." What should he do? The man stood at the post of duty, brought the bridge back so that the train could pass over in safety. Then he jumped into the river to save his boy, but it was too late. He sacrificed his boy to do his duty. That man owed it to those on the train to do what he did. God owed you and me nothing. We were guilty rebels against Him, but "God so loved the world that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

"COME HOME." (260)

Matt. 11:28; Luke 15:18; Rev. 22:17.

A girl had left her home for the great city and had gone astray. For some time she had continued to write to her mother, but her letters became less frequent and at last ceased altogether. The mother suspected the worst, and came up to the city to search for the lost girl. She went to a gentleman who worked in the lower parts of the city, and asked him, "Can you get my daughter for me?" "Well," he replied, "I think I can, but you will have to do just what I tell you." "I will do anything to get my daughter," she replied. "Then," said the missionary, "go to a photographer and get your picture taken in large size and bring a hundred of them to me." After a while the mother came bringing a hundred photographs. "Now," he said, write underneath these two words, 'Come home,' and the mother wrote them. "Now," said the missionary, "may I take these photographs down into the slums and put them up in saloons and places of infamy?" It was a hard thing to ask of a pure woman but the mother's love said "Yes." The man took them and put them up in a hundred dens of infamy. A few nights after a group of revellers came into one of the places where the mother's picture hung; among the group was the lost daughter. Stepping over to the picture she saw in her mother's handwriting the two words, "Come home." It broke her heart; she fled from the saloon and took the first train for home. That is what God has done in the 15th chapter of St. Luke. He has sent down a picture of Himself, a picture of His heart of love, and underneath has written, as it were in His own handwriting, these two words, "Come home."

AWAKENING AFFLICTIONS. (261)

Psa. 119:67, 71; Heb. 12:5, 6; Rev. 2:16.

A gentleman with whom I was staying said to me one day, "Would you like to take a drive?" We went out to a cemetery where were three graves. One was long, in it his wife was buried. In two short graves were the bodies of his two daughters. We knelt and prayed by the side of the graves. As we were driving back to the town the gentleman said, "I pity the man that God has not chastened." He had been a man of the world, an upright man, but a man of the world. One night his wife said, "Porter, one of the children is sick." In a few days she was cold in death; and as she lay in the casket, he knelt down and promised God to take Christ as his Lord and Master. But he lied to God, and forgot all about his resolution. Some time after the other child sickened and died. Once more he knelt down and promised God that he would become a Christian, and kept his word. The holiest joys of his life had come from his great sorrow.

ACKNOWLEDGED IN HEAVEN. (262)

Matt. 10:32, 33.

A little Swedish boy got up at a meeting one night, with tears streaming down his cheeks, and said, "Friends, if I confess Jesus on earth down here, then will He also confess me up there before the Father," and sat down. That was the best speech that was made that night. Oh, to think of it! To have Jesus Christ confess your name before the Father in heaven! In our great civil war, when a general won a great victory, it was the custom of the member of congress from his district to propose a vote of thanks to him on the floor of Congress. It was the highest ambition of the generals to be thus mentioned. I remember that grand old hero, General Howard, once saying to me, "Torrey, there was one proud day of my life, and that was when a vote of thanks was moved to me on the floor of Congress by the whole congress for my stand at Gettysburg." But what is it to be mentioned here on the floor of any Parliament or Congress, to be mentioned in the court of heaven by the Lord Jesus Himself?

NEGLECTING SALVATION. (263)

Gen. 19:17; Prov. 1:24; Heb. 2:3.

Years ago in Minneapolis the leading paper was published in a magnificent 6-story building. A fire broke out in the elevator shaft, swept up the shaft story by story, cutting off escape by the elevator and by the stairway as well. A brave elevator boy went up and down until he got a large number of men down from the upper stories and almost all the rest were saved by the fire escape outside the building. Up in the sixth story was a dispatcher for the Associated Press. He was urged to escape but he refused. He sat telegraphing to all parts of the country that the building was on fire. A typical newspaper man, he wanted to do something sensational. "I am in the Tribune building," he telegraphed, "in the sixth story, and the building is on fire. The fire has now reached the second story; I am in the sixth." In a little while he sent another message: "The fire has now reached the third story." Soon he telegraphed, "The fire has reached the fourth story, I am in the sixth." Soon again the message went over the wires, "The fire has now reached the fifth story; I am in the sixth." Then he thought it was about time to leave; but he had to cross a hallway to reach the fire escape. He opened the door and, to his dismay, found that the fire had not only reached the fifth story, but the sixth

story, and that the hallway was full of smoke and flame. He shut the door quickly. What was he to do? The stairway, the elevator, the fire escape were all cut off; but he was a brave man, and he went to the window and threw it up. Down below stood a great crowd, six stories down. There was no means of catching him if he jumped. Presently he looked up. Above his head was a long wire guy rope that passed from the Tribune building to the roof of a building opposite. Below him was a chasm six stories deep, but he caught hold of the guy rope and began to go hand over hand across the chasm. The people below looked on in breathless suspense. At last he stopped. His strength was gone, and down he came tumbling through those six stories of space, crushed into a shapeless mass below. All through mere unnecessary delay.

GOD IS LOVE. (265)

1 John 4: 8, 16.

When Mr. Moody organized the church of which I am pastor, he was so anxious that everybody should always hear this one truth, that he had it put on the gas jets right above the pulpit, so that the first thing you saw when you went in there on an evening was that text shining out there in letters of fire. One stormy night, before the time of the meeting, the door stood ajar. A man partly intoxicated saw it open, and thought he might go in and get warm. He did not know what sort of a place it was, but when he pushed the door open he saw the text blazing out, "God is love." He shut the door and walked away muttering to himself, "God is not love. If God is love, He would love me. God does not love a wretch like me." But it kept on burning down into his soul, "God is love! God is love! God is love!" After a while he retraced his steps, and took a seat in a corner. When Mr. Moody walked down after the meeting, he found the man weeping like a child. "What is the trouble?" he asked. "What was it in the sermon that touched you?" "I did'nt hear a word of the sermon." "Well what is the trouble?" "That text up there." Mr. Moody sat down, and from his Bible showed him the way of life, and he was saved.

AN UNFORGIVING SPIRIT. (266)

Matt. 6: 15.

I once talked a long time to a young lady, trying to lead her to Christ, but at last she said, "There are persons I cannot forgive." I told her, "You must, or be lost forever." But she replied, "I cannot; they have done me a wrong." I said, "If they had not done you a wrong, there would not be anything to forgive. Have they wronged you as much as you have wronged Jesus Christ?" In Matt. 18: 23 we have the story of the servant who was forgiven a large debt, and then would not forgive his fellow-servant a trifling sum. That is a picture of the unforgiving one today. I said to her, "Read that incident, you must forgive." But she said, "I can't." "Are you willing," I then asked her, "that God should take the bitterness out of your heart?" She replied, "I am." Then I said, "Kneel down and ask Him;" and she knelt down and scarcely had her knees touched the floor, when she burst into tears, as she felt the feeling of hate taken away. Are you going to reject Jesus Christ and eternal life for the sake of hating somebody? God have mercy on you.

HIGH TREASON. (267)

Dan. 10: 17; Acts 2: 36; Rev. 17: 14.

One day in Maryborough, in Australia, a fine-looking man came to see me. He said, "I want to talk with you, I don't know much about your preaching. Now, I am a moral man and no one can deny it. Now, I would like you to tell me what you have against me." I said, "Are you a Christian?" "No, sir," he replied. "Have you taken Jesus Christ as your personal Savior, and surrendered your life to Him as your Lord and Master, and confessed Him as such before the world, and given your life to Him?" "No, sir," he replied. "Then," I said, I charge you, sir, with high treason against your King. Jesus Christ is your King; God made Him so; and I charge you, sir,"—and I looked him right in the eye—"I charge you, sir, with the crime of high treason against your King." And a dark cloud came over the man's face as he said, "Good afternoon," and walked away. Months passed away. I was preaching in Ballarat about forty miles from Maryborough. After the service a man came to me and said, "Do you remember me?" I said, "I have seen you somewhere but I cannot place you." He said, "Do you remember ever charging a man with high treason?" Then he told me his story, and I remembered him. He said, "I am the man and I have come to Ballarat, sir, to tell you that you will never charge me with high treason again."

We dropped on our knees, and he said, "Lord Jesus, I hand in my allegiance; I give up my treason, I take Thee as my King." He is your King, and every man and woman who does not accept Him and acknowledge Him as such I charge with high treason against Heaven's King.

"PREPARE TO MEET THY GOD." (269)

Deut. 32:29; Amos 5: 8; 1 Tim. 6: 7.

One day in New York city one of the wealthiest men America ever produced lay dying. And as he lay there, he said, "Bring in the gardener." The gardener was a godly man, and when he came in to see his dying master, the rich man said to him, "Pray for me." The gardener did so, and when he had finished his prayer, the rich man said, "Sing,

'Come ye sinners, poor and needy,
Weak and wounded, sick and sore.'"

Ah, men and women, a time is coming when we shall no longer see through eyes that are blinded by the glamour of this world; the time is coming when every man will have the scales taken from his eyes and face to face with death, face to face with God, face to face with eternity, he will see as God sees.

POOR WEALTH, RICH POVERTY.

Luke 16: 19, 20; 2 Cor. 6: 10; Jas. 2: 5. (270)

Some years ago a noble woman was studying at our Bible Institute in Chicago. She said: I had a letter from a dear friend of mine, asking me to come at once and see her. I hurried to her home, and, as I went up the elegant marble stairway and saw the costly paintings on the walls and the magnificent statues that lined the hall, I said to myself, "I wonder if all this wealth and splendor makes my friend happy?" I did not have to wait long to find out, for presently the lady came hurrying into the room, and after greeting me, dropped into a seat and burst into tears. All the wealth, honor and dignity of her position had not given her joy. After this I went to visit a poor blind woman in a humble cottage. It was a dark rainy day, and the rain was dripping through the badly thatched roof, gathering in a pool before a chair in which the woman sat. When I saw the poverty of that blind woman I was driven to turn to her and say, "Maggie, are you not miserable?" "What, lady?" And she turned her sightless eyes to me in surprise. "What, lady? I miserable; I the child of a King, and passing on to the mansion he has gone to prepare for me? I miserable, no lady, I am happy!" Wealth had not brought joy to the one, but a living faith in Jesus Christ had brought joy to the other in the midst of her poverty and misfortune.

DENIAL NO ARGUMENT. (271)

2 Cor. 13: 8; John 20: 25; Jude 4.

Men who do not want to believe in the Bible say, "I don't believe in the Bible," and they think that they thus annihilate the Book which has stood for nineteen centuries. Men who do not want to believe in hell say, "I don't believe in hell," and they think that they have shut the gates of hell. Has it never occurred to you that a fact is a fact whether you believe it or not? We have some people in America who have become so possessed with the idea that denying a thing is quite sufficient to annihilate it, that they declare that there is no such thing as pain. They tell you not to believe there is any such thing as pain, and then you will not feel it. But when they go to the dentist's they jump as far as anyone else! And in this belief many die. They deny sickness, but it exists all the same, and sweeps them into premature graves.

KILLED BY CONSCIENCE. (272)

Eph. 2: 1; Luke 15: 18; Heb. 12: 17.

In the city of Toronto years ago was a young girl who had drifted away from the country, and had gone down into a life of shame. One night the Fiske Jubilee Singers were in Toronto, and she went with some friends to hear them. At last they sang that hymn with the weird refrain:

"My mother once, my mother twice,
My mother she'll rejoice;
In heaven once, in heaven twice
My mother, she'll rejoice."

As the poor girl heard the strains of that chorus all the memory of her childhood came back; she saw her sweet-faced mother with the open Bible, herself kneeling at her mother's knee learning to pray. It all came back again to her. Again the Jubilee Singers came to the refrain,:

"My mother once, my mother twice,
My mother she'll rejoice;
In heaven once, in heaven twice
My mother, she'll rejoice."

The hot blood came to the girl's cheeks, she sprang to her feet, and rushed down the stairs. On, as fast as her feet could take her, out beyond the gaslights into the country; and next morning, when a certain farmer came to his farm house door, there was the poor girl, clutching at the threshold, dead! Hunted to death by her own conscience.

CEASELESS LOVE. (273)

Jer. 31: 3; Isa. 49: 15.

Mrs. Bottome, of New York City, says she had a friend in her girlhood of whom she lost sight for eighteen years. Going back to New York she was passing along a street, and up in the second story window she saw her friend's face, surrounded by prematurely gray hair. She ran up to the door of the house, into the room, and into her friend's arms. "What has become of you for all these years?" asked Mrs. Bottome. The answer was, "Come into the other room, and I will show you." In a room magnificently fitted up sat an idiot boy of seventeen years of age, scarcely able to talk—a driveling idot. His mother said, "My duty lies here, with my darling boy." Mrs. Bottome says that in a moment of thoughtlessness she asked, "How can you endure it? I do not wonder you are prematurely gray." "I knew you would not understand my love for my sweet boy," said her indignant friend. "It is no burden, no care, to live and serve my boy; and if some day he will only give one sign that he recognizes me as his mother, I will feel repaid for all the years of love I have lavished upon him." This is a faint image of the love of God. What are you going to do with this love of God? That boy did not repay his mother's love; for he was an idiot and did not know any better. You are not idiots. You know God's love. How are you going to repay it?

SPEECH BETRAYS. (274)

Eph. 4: 31; 1 Pet. 2: 1; Jas. 4: 1.

Show me a man or woman who is always dwelling upon the faults of Christians, or the faults of anybody, and I will show you a man or woman who is rotten to the core. I made that remark in my church and at the close of the service a lady came to me and said, "I do not like what you said, you said, 'If you show me any man or woman that is always talking about the faults of others, you would show me some one that is bad.'" "Yes," I said, "and I mean it." "Well there is Miss So and So. Now you must admit that she is always talking about the faults of others." This

was a well known fact. "You do not mean to say that she is bad herself?" I did not answer, for I did not care to be personal; but if I had told her all the truth, I would have told her that that very week I had forbidden that very woman to sing in the choir any more because of certain revelations of her character which had been made to me, and to which she had confessed.

ASHAMED OF JESUS. (275)

John 12: 42, 43; 2 Cor. 12: 10.

There is nothing to be ashamed of in Jesus Christ. A young fellow who had been recently converted got up in a meeting and tried to give a little testimony for Jesus Christ. But he was inexperienced in public testimony and could not talk very well; after he had sat down, an old gentleman got up and said, "Young man, you ought to be ashamed of yourself. You cannot preach, and you ought not to try; you ought to be ashamed of yourself." Then the young man rose again and said, "Well, I am ashamed of myself, but I am not ashamed of my Lord." Ah, the trouble with some of you is that you are not ashamed of yourselves, though, you ought to be, but you are ashamed of the Lord Jesus. Oh, men and women, there is nothing to be ashamed of in Jesus Christ. It is the noblest thing a man can say, "I am a follower of the perfect Man; I am a follower of the Son of God; I am a follower of the One infinitely glorious, Jesus Christ of Nazareth."

BASE INGRATITUDE. (276)

Mark 8: 38.

In North Carolina was a farmer who had a bright boy. He had a poor farm, but that poor farmer worked and scraped until he was able to send that boy to the State University. The boy did well, and his letters home delighted his father's and mother's hearts, and they felt well paid for all their sacrifice. But after awhile the father said to his wife, "Mother, I can't stand it any longer; I just must see that boy." It was a long drive to the University and as he drew near he thought "Well, won't the boy be surprised! He don't know I am coming. Won't he be delighted to see his old father?" He was driving up the hill to the college when he saw his boy coming down with some gay college companions. He jumped out, and said, "Oh, my boy, my son!" The son was ashamed of his poor old father and straightened himself up and said, "There must be some mistake, sir; you are not my father. I don't know you." I am told that father turned round with a broken heart and went home to die. That boy was an infamous ingrate. But he was not so infamously ungrateful as men and women who know Jesus Christ died for them and yet are so mean and contemptible and cowardly that they won't stand up and confess Him.

A WORTHY SON. (277)

Rom. 10: 9, 10, 11.

A poor woman in one of our towns, who took in washing for her living as she was a widow, had a bright son. She sent her boy to school. He went through the schools, came out at the top of his class, and took a gold medal for special excellence. The day he was to graduate he said to his mother: "Get ready, it is time to get off to the church," where the graduating exercises were to be held. "Oh, my boy, I cannot go up there," she said. "You would be ashamed of me if I went." "Ashamed of you, mother?" he said. "Never! I owe all I have in the world to you. I cannot graduate unless you go; and I will not," and he took her on his arm, and walked down the main street to the church. When the time came he went up to deliver his valedictory address and to receive his gold medal amid the applause of his companions; and when he had received it he walked straight down to where his mother sat, and pinned it on her old faded shawl, and said, "Mother, that belongs to you; you earned it." That is a boy worth having. Will you be like this boy, and, knowing that you owe everything to Jesus Christ, stand up and confess Him, and put all your honors where they belong, on Jesus Christ?

"FOUND OUT AT LAST." (278)

Luke 12: 3; Rom. 2: 16; Rev. 20: 12.

The secret things, the things done in the dark, the things done under cover of night, the things that nobody saw but God; all will be brought to light on the great day. A woman had killed her husband by driving a nail into his skull, and so successfully had she covered up the wound that he was buried without any suspicion being cast upon her. After several years the woman flattered herself that she would never be found out. One day, however, the grave-digger was at work in the cemetery, and threw up this man's skull, and there he saw the nail. I do not know that he suspected the woman, but he took it to her and said, "Look there." She threw up her hands and cried, "My God! Found out at last." It will all be found out at last, the secret things, the thoughts and imaginations of the heart.

NO PEACE FOR THE WICKED. (279)

Isa. 48: 22; Rom. 5: 1.

I have a friend, who, in the days before I made his acquaintance, was a very vicious man. He was one of the most desperate gamblers on the Mississippi River. One night he was at the gaming table and a man across the table accused him of dishonesty at cards, and Stephen Holcombe, my friend, drew his revolver and shot. The bullet went into the man's neck, and when he saw what he had done Stephen Holcombe sprang to the man's side, and tried to staunch the flow from the gaping wound; but the man bled to death. Stephen Holcombe was arrested for murder; he was tried and was acquitted on the ground that he had shot the man in self defense. But, though acquitted by a human court, he was not acquitted before the bar of God, nor before the bar of his own conscience. He

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tried every way to find peace. Two years after that awful night he was in his room alone in misery, his face buried in his hands, and the memory of that day haunting him, and as he knelt there he cried, "O God, can anything blot out the awful memory of what I have done and give me peace?" And the strains of the old familiar hymn came singing through his heart:

"What can wash away my sin?
Nothing but the blood of Jesus."

And then and there Stephen Holcombe saw Christ on the cross for his sin. He saw all his sins, the murder and all laid on Christ. Then and there Stephen Holcombe found peace and from that day he has preached Christ and the atoning blood that gave him peace.

"WHAT MUST I DO TO BE LOST?"

Heb. 2:3; 12:25. (280)

Some one put a little card into my hand one day, and on the one side were these words, "What must I do to be saved?" Underneath was written God's answer, "Believe on the Lord Jesus Christ, and thou shalt be saved." On the other side of the card was this question, "What must I do to be lost?" And there was the answer in just one word, "Nothing." You don't have to do anything to be lost. You are lost already; if you do not do something, and do it quickly, you will be lost forever. All that is necessary to bring upon our heads the awful wrath of God for our light and contemptuous treatment of the Gospel—all that is necessary is simply to neglect.

THE RISK OF DELAY. (281)

Prov. 27:1; 2 Cor. 6:2.

A quaint preacher of the olden days, the Rev. Dan Baker, puts it in the way of a story. He tells of a man who was crossing the ocean. The man was leaning over the rail of the vessel and tossing something in the air, which sparkled in the sunlight with singular radiance and glory. At last an onlooker came up and said: "May I ask what it is that you are tossing up so carelessly?" He replied, "Certainly; look at it, it is a diamond." "Is it of much value?" asked the onlooker. "Yes, of very great value, and all I have in the world is in that diamond." "Then if it is so valuable, is it not an awful risk you are running in tossing it up so carelessly?" was the next question. "No risk at all. I have been doing this for the last half hour," said the man. "But there might come a last time," said the onlooker, but the man laughed and threw it up again, and caught it as it fell, and again, but this time it is too far out, and there is a little splash in the ocean. For a moment he stands aghast, and then he cries, "Lost! Lost! Lost! All I have in the world lost!" You say, "No man would be so great a fool as that; that story is not true." That story is true. That ocean is eternity; that vessel you are on is life; that diamond is your soul of priceless value for which Christ died, and you have been trifling with it.

FIRE SPREADS. (282)

1 Kings 17:38; Jas. 3:5.

Nothing spreads like fire. An old Irish woman had a little shanty in Chicago, with a little shed back of it, in which she kept a cow. And one night she was milking her cow, and the cow suddenly kicked and knocked over her lantern. The lantern fell on a wisp of straw, which caught fire and set the shed on fire. The shed set the shanty on fire, and the shanty next to it caught fire, and the one next to that, and soon the fire leaped over the south branch of the Chicago river to the East side, and on and on it swept, and in forty-eight hours it had cleared an area of one mile wide and three miles long, and there were but two buildings left in all that section of Chicago. Fire spreads.

THE JOY OF SALVATION. (283)

Isa. 12:1, 6; 1 Peter 1:8.

One night at Atlanta at the close of a meeting, a young man of about thirty years of age was brought to me. Some one said, "This is one of the leading advocates of Atlanta. He took all the oratorical honors at his university. I wish you would lead him to Christ." I said to him, "Are you not a Christian?" He said, "No, I am a church member; in fact I am the superintendent of a Sunday School, but I am not a Christian." "Well," I said, "why don't you become a Christian?" He said, "I have no feeling." I said, "It is not a question of feeling. Do you believe you are a sinner?" He said, "I know I am." I said, "Do you believe Jesus Christ died for you?" He said, "I know He did." I said, "Then will you take Him for your Saviour tonight?" He said, "Can I do it without feeling?" I said, "Certainly; it is not a question of feeling, but of common sense. Will you take Him?" He said, "I will; if I can I will." I said, "Let us pray together." We knelt and prayed, and he said, "I don't feel any different." I said, "I didn't think you would." "But," he said, "these people say they have such joy." I said, "You have to confess your Lord publicly before the joy comes." Almost everybody had gone out of the big tabernacle; but he said to the few who were remaining: "Friends, I have decided tonight to be a Christian. I have taken the Lord Jesus Christ to be my Saviour," and with a few more words he said, "Good night," and went out. Next morning a man said to me, "You ought to have seen what I saw last night when I left this building. I saw —— leaning against a lamp post. I knew he did not drink; I knew he was not intoxicated. I went up to him and asked him what was the matter and why he was shouting. He said, 'I am so happy, I can hardly stand up.'" I saw him that day and told him what my friend had told me, I said, "Mr. —— said he saw you leaning against a lamp post and shouting, and when he asked you what was the matter, you said you were so happy you could not stand up. Is that so?" He said, "It was literally true. Ten minutes after I left you last night such a joy came over my soul that literally I had to lean against the lamp post and shout for joy."

ILLUSTRATIONS FROM SERMONS.

By Phillips Brooks.

THE POWER OF AN UNCERTAIN FUTURE. (285)

Matt. 25: 13.

As you and I in Paris or London will walk more in a day than a Londoner or Parisian in three, for our curiosity is kept alive by the uncertainties of the unfamiliar streets—so the child will make more character in a week than we grown people will in months, for life, not yet having hardened into routines and certainties, is always vividly interesting to him and is always enticing him a little farther on. There are old men who look back with wistful longing to the interest life had for them when they were children. Living has disenchanted them with life. But what has gone out of life is simply its uncertainty. They have solved all the problems. Once each New Year's day was a pinnacle on which they stood and looked out into an enticing splendor of vague possibilities. Now, on New Year's day they balance their books, and settle down to the dull content of a certain competence. The interest of life depends on its uncertain futures.

It is the opening of another future, with new uncertainties, which has turned many an old man into a child again as he stood at the gateway of the Everlasting Life. To him the interest of life is still preserved by the power of an uncertain future.

THE WILLING SURRENDER (286)

Matt. 26: 53.

You remember in Enoch Arden how, when Enoch has made his resolution and deliberately determined that he will not claim the home to which he has a right, and has settled down to his solitary life.

"He was not all unhappy. His resolve
Upbore him, and from faith, and evermore,
Prayer from a living source within the will,
And beating up thro' all the bitter world,
Like fountains of sweet water in the sea,
Kept him a living soul."

What are such words as these but an echo of the strong words of Jesus which declared that if a man lost his life for the highest purposes, "for My sake and the gospels," he should find it.

When a man voluntarily surrenders that which is his for some sublimer claim, he does not really lose it. The thing he gives away, that very thing, in its true value, he shall have.

THE DUTIES OF PRIVILEGE. (287)

Rom. 2: 10.

Scientists show us the tendency which every unused privilege manifests to disappear. Bodily organs, which from any circumstances are not used, dwindle and shrivel up and pass away. The Jews were selfish about their privileges, wanted to keep them to themselves, and where are their privileges today? The world has taken the truth out of the hands of the faithless priest, and goes its way, leaving the priest helpless and neglected by the wayside. This is men's belief about the highest gifts always. This was Christ's story of the talents. There is a legend of the Irish saint, Columba, and a monk who had some precious religious books. Columba begged that he might see them, but the monk refused. Then Columba broke out indignantly, "May thy books no longer do thee any good, thee nor those that come after thee, since thou takest occasion by them to show thy inhospitality." And the monk's books became unintelligible. "They still exist," says an author of 300 years later, "but no man can read them."

All privilege is to be frankly owned and its responsibilities accepted.

THE SHORTNESS OF LIFE. (288)

1 Cor. 7: 29.

The old Greek, Epictetus, said that for each of men there is one great classification of the universe into the things which concern him and the things which do not concern him. Many men's souls are like omnibuses, stopping to take up every interest or task that holds up its finger and beckons them from the sidewalk.

Out of the mass of things which we have touched, we must choose these which are ours, the books which we shall read, the men whom we shall know, the power that we shall wield, the pleasure which we shall enjoy, the special point where we shall drop our bit of usefulness into the world's life before we go. We come to be like a party of travelers left at a great city railway station for a couple of hours. All cannot see everything in town. Each has to choose according to his tastes what he will see. So conscientiousness, self-knowledge, independence, and the toleration of other men's freedom, which always goes with the most serious and deep assertion of our own freedom, are closely connected with the sense that life is very short.

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NEW YEAR THOUGHTS.

THE DREAM OF THE NEW YEAR'S EVE.

At midnight, when the old year was departing, there stood at his window an old man, looking forth with the aspect of a long despair on the calm, never-fading heavens, and on the pure, white, and quiet earth, where there seemed to exist then no creatures so sleepless and so miserable as himself. Now near the grave, this old man had, as the results of all his long career, nothing but errors, sins, and diseases; a shattered body, a desolated soul, a poisoned heart, and an age of remorse. The beautiful years of his youth were all changed into dismal goblins, shrinking away now, to hide themselves from the dawn of another New Year.

In his desperation and unutterable grief, he looked up towards the heavens, and cried aloud: "O give me back my youth! O Father! Place me but once more upon the crossing of the way that I may choose the path on the right hand, and not again that on the left!"—But his Father and his youth were gone forever. He saw misguiding ignes fatui gleaming forth out of the marsh and fading away in the churchyard. "There are my days of folly!" he said. Then a shooting star fell from heaven, flickered, and vanished on the ground. "That is myself!" said he, while the poisoned fangs of remorse were biting into his bleeding heart. . . .

Then suddenly a peel of bells—distant church-music hailing the New Year—sounded through the calm air, and his agony was appeased. He looked on the dim horizon, and on the wide world, all around; and he thought of the friends of his youth; of the men who—happier and better than himself—were now teachers of the people, or fathers of joyous children now growing up to a prosperous manhood; and he exclaimed: "Ah! my parents! I, too, might have been sleeping now with eyes not stained with tears, if I had followed your advice, and had responded to your New Year's prayers for me!"

He covered his face with his hands, and a thousand burning tears streamed down his cheeks, while in his despair he sighed: "Oh, give me back my youth!"

And his youth suddenly returned. He awoke. And, lo, all the terror of this New Year's Eve had been only a dream. He was still young; but the sins of his youth had not been dreams. How thankful he felt now that he was still young; that he had power to forsake the false path, and to enter the road lighted by a bright sun, and leading on to rich fields of harvest.

O young reader! if you have wandered from the right path, turn back now! Or this terrible dream may some day be for you a condemnation; and when you cry out: "O beautiful youth, return!" your prayer may not be heard; your youth may come back to you no more.—Jean Paul Richter.

THE PAST AND THE FUTURE. (291)

A traveler once stopped at a king's palace and wanted to buy some bread. But the reply was that it was beneath a king to sell bread; he could only give. "How shall I pay him then?" asked the traveler. "You cannot pay him; you can only thank him," was the answer. "Praise pays."

So with the King whose bounty we have enjoyed the past year, and whose protection and guidance we must rely on in the future. We cannot pay Him; we can only praise Him. But, in order to praise Him as we ought, we must look back over the year and recall what there is to praise Him for. Some one has said: "Thanking is thinking." We should not let the old year go without thinking how much we owe to God.

But there is something else that we can do as we enter the new year. We can dedicate its days and hours to Him. It is as though someone had given us a piano that he might enjoy the music. When it became out of tune and broken, he took it back and gave us a new one in its place. We should owe it more than ever to use the new one for the pleasure of the kind giver.

—The Christian Guide.

AN OLD MAN'S ADVICE. (292)

"I can mind once," says an old man, "when I was a little boy, helping mother to store away apples, I put my arms around ever so many of them, and tried to bring them all. I managed for a step or two. Then out fell one, and another, and two or three more, till they were all rolling over the floor. Mother laughed.

"'Now, Daniel,' she said, 'I'm going to teach you a lesson.'

"So she put my little hands tight round one apple.

"'There,' she said, 'bring that, and then fetch another.'

"I've often thought about it when I've seen folks who might be doing ever so much good if they didn't try to do so much at once. Don't go trying to put your arms around a year! And don't go troubling about next week. Wake up in the morning and think like this:

"'Here's another day come. Whatever I do and whatever I don't do, Lord, help me to do this; help me to live it to Thee!'"

If you take an old man's advice, friends, you will be sure to be happy all the time.—Selected.

QUESTIONING NEW YEAR. (293)

I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused. He answered soft and low,
"God's will to know."

"Will knowledge, then, suffice, New Year?"
I cried.
But ere the question into silence died
The answer came, "Nay, this remember, too,
God's will to do."

Once more I asked, "Is there still more to tell?"
And once again the answer sweetly fell,
"Yea, this one thing all other things above,
God's will to love."—Christian Observer.

VAN DYKE'S REASONS FOR OPTIMISM. (293½)

Here are some of the reasons why I think life is a blessing and hope the world is growing better:

1. Because I was born that way.
2. Because my father and mother were very good to me.
3. Because there is a lot of useful work to be done in the world, and very interesting.
4. Because it is a pleasure just to know things, and everybody can know something.
5. Because there are a great many people in the world of the same kind (though not of the same degree) as Edward Everett Hale, and it is good to keep company with them.
6. Because marriage is a success when it is real.
7. Because it is free to go a fishing, even though you catch but little fish.
8. Because good books are cheap, and the best are the cheapest.
9. Because virtue wears better than vice.
10. Because God lives in the world. A consistent religion is at the foundation of all optimism.—Henry VanDyke, Princeton, N. J.

THE VALUE OF TIME. (294)

What is time? The shadow on the dial, the striking of the clock, the running of the sand; day and night, summer and winter, months, years, centuries,—these are but arbitrary and outward signs, the measure of time, but not time itself. Time is the life of the soul; if not this, then tell me what is time? —H. W. Longfellow.

Time is but a stream I go a-fishing in, I drink at it; but while I drink I see the sandy bottom, and detect how shallow it is. Its thin current slides away, but eternity remains.—H. D. Thoreau.

(295)

We spend our years as a tale that is told, but the tale varies in a hundred different ways. How different the story of the child's year from the man's! How much longer it seems! But let the child become a man, and he will find that he can tell full fast enough these stories of a year; the plot develops very rapidly, and the conclusion gallops on the very heels of that first chapter which records the birth of a new year.—J. W. Chadwick.

(296)

The time which passes over our heads so imperceptibly makes the same gradual change in habits, manners, and character as in personal appearance. At the revolution of every five years we find ourselves another and yet the same; there is a change of views, and no less of the light in which we regard them; a change of motives as well as of action.—Walter Scott.

(297)

But dost thou love life? Then do not squander time, for that is the stuff life is made of.—Franklin.

(298)

Time is the only treasure of which it is proper to be avaricious.—(Maxim of Frederic the Great, taken from Seneca.)

(299)

Time to the nation, as to the individual, is nothing absolute, its duration depends on the rate of thought and feeling.—Draper.

(300)

Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—Emerson.

(301)

Time wasted is existence; used is life.—Young.

(302)

Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—Horace Mann.

(303)

We are always complaining that our days are few, and then acting as though there would be no end of them.—Seneca.

(304)

Imitate time; it destroys everything slowly; it undermines, it wears away; it detaches, it does not wrench.—Joubert.

(305)

Here is a day now before me; a day is a fortune and an estate; who loses a day loses life.—Emerson.

(306)

I owe everything in the world to being always a quarter of an hour before hand.—Lord Nelson.

(307)

I have been in the habit of calculating the value of the thousandth part of a second.—Mitchell, the astronomer.

(308)

As John Wesley stood on the steps waiting for his carriage, he said, "I have lost ten minutes forever."

(309)

So teach us to number our days,
That we may get us a heart of wisdom.—American Revision.

"NO TIME." (310)

"Isn't that lovely?" asked a young girl, holding up a large and most elaborately embroidered tablemat for the admiration of a friend.

"It is very pretty, indeed," said the lady. "It must have taken you a long time to embroider it."

"Indeed, it did!" was the almost triumphant reply. "Why, do you know, I kept an exact account of the time I spent on that cloth, and it aggregated nearly four weeks, allowing eight hours to each day!"

Later in the conversation, the fact was developed that this young lady had given up a class of little girls in the primary department of a mission Sunday school because she "simply had no time in which to prepare the lesson."—The Wellspring.

THE SOUL.

By David Gregg, D. D.

THE SOUL'S GROWTH. (311)

The possibilities of the soul's growth is like that of the growth of the eagle from egg to eagle. Climb the mountain. There is the nest of sticks with an egg in it. The process of incubation which is going forward addles that egg and to all appearances spoils it. But, no. After a while the shell of the egg is broken, and a featherless eagle lies helpless upon the sticks. At no stage of its history does it appear what it shall be. Its first training in wing development is frightful. Later on, however, it soars above the world, brushes the firmament with its wing-tips, and poses at the gate of day. Is there a parallel to that in the world of human souls? Yes. Peter's soul in its progress matches that. Cursing in the fishing boat of Galilee; cursing again in the courtyard of the high-priest and denying Jesus; after that in tears out in the darkness of the midnight; after that, forgiven by the Master; then an apostle restored again to holy work; then the preacher of Pentecost; then a martyr crucified for his loyalty to Christ; then a crowned head in heaven occupying one of the highest thrones there. That was the development of Peter's soul, and it can be duplicated in effect in every child of God.

THE SOUL'S PATTERN. (312)

The soul weaves after a pattern. What is the pattern after which the soul should weave? The human life of Jesus Christ. He put His life into the loom of His personality, and brought forth a master-piece. He produced that master-piece to show us our possibilities. In it are the threads of affection, and will, and conscience, and brain. We have threads like these, and we have the loom of our own personality in which to weave these threads; what is to hinder us to produce a Christ-like fabric? We have the very same helps which Jesus had:—the spirit of God, the word of God, and the altar of God. We can see the divine pattern. We can see Jesus Christ, and is not that enough? Let us keep close to the pattern. He who builds up for himself a self like Christ's, shall have a self which he will be proud of throughout eternity.

SHIPS AND HAVENS. (313)

Of all the things that man has made, none is so full of interest and charm, none possesses so distinct a life and character of its own, as a ship. One reason for this is that the ship appears to us as a traveler to an unseen, and often an unknown haven. It is the element of mystery, of adventure, of movement towards a secret goal, that fascinates our imagination, and draws our sympathy after it. * * * * Is not this a parable of the way in which we look out upon the ocean of human life, and the men and women who are voyaging upon it? In them also the deepest element of interest is that they are in motion. They are all going somewhere; each one is a voyager with a port to seek. The question that we are asking of each is, Whither bound? What haven? We are all on a journey; our life is a movement towards an unseen goal. We are nearer port today than yesterday. What, then, is the haven towards which you are making? Often, there are many routes to the same end. The wind and the tide make a difference; the build of the ship must be taken into consideration—a flat-bottomed craft does best along shore; a deep keel is for the open sea. There are only four great ends for which men work in this world—pleasure, wealth, fame, and usefulness. The man who chooses pleasure is a boat that drifts to and fro, merely to feel the motion of the waves and wind. When the voyage of life is done he has reached no port, he has accomplished nothing. Wealth is the visible result of labor, in such form that it can be exchanged. The symbol and measure of wealth is money only when coin is used, is it of value, but a man cannot dispose of it as he chooses. There are things that he cannot buy with it—health, life, wisdom, happiness, and contentment. He cannot carry it out of this world. There are multitudes of people today sailing for Ophir, the land of gold. What will they do if they reach their desired haven? They do not know. Another end of life is fame—sometimes fame is glory, sometimes it is notoriety. Fame differs essentially from wealth and pleasure in that it must be well-earned, or it cannot possibly be enjoyed.

The fourth practical aim in life is usefulness. To strive to be of some service to the world is a choice possible for all of us; surely it is a good haven to sail for. One's actions and thoughts constitute character. We are voyaging blindly unless we know what haven of character our souls are seeking. To become like Christ is success everlasting.

What is your desired haven beyond the grave? No ship that sails the sea is as free to make for her port as you are to seek the haven that your inmost soul desires; and if your choice is right and your desire real, with God's help, you shall never be wrecked or lost, for so He bringeth them unto their desired haven.—[Condensed from Van Dyke's sermon by S. A. W.]

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HOMILETIC DEPARTMENT.

GIST OF RECENT SERMONS BY GREAT PREACHERS.

Prepared by G. B. F. Hallock, D. D., Author of "The Homiletic Year."

GOD'S NEW YEAR.

"There was no more sea."—Rev. 21:1.

In Greek thought and in Hebrew religion the sea was the emblem of mystery.

I. We all feel life to be a mystery; we cannot help it, and the older we grow the deeper does the mystery become. Your little child can ask you—perhaps has asked you—questions that the wisest men cannot answer. Was it not Charles Dickens who wrote, "This world is a world of sacred and solemn mystery; let no man despise it or take it lightly?" Our life—the life of any man—is but a moment between two eternities—that which has been and that which is to come. Life begins, continues, and ends in mystery. I have heard many men say, "We give up trying to find any solution; do your duty in the day. Do not seek to probe into what may have no meaning. Life is a mystery, and we cannot find the key." Just now that is the fashionable attitude and the so-called reasonable thing to say—"Don't speculate, be practical; life is a mystery. Live as you can in the fleeting moment, doing bravely what is in you to do." There are worse creeds than that, but few of us can remain in that condition of suspended judgment. We want a key for the door; we want to know what is on the other side, that we may understand something of the meaning of our own life.

II. The mystery presents itself in myriad forms. Let me just say briefly how it has come to some of you during the past year. Here is one person into whose experience death came for the first time last year. Because of that visit of death life is to you a deeper mystery than it was before.

Then here is a man who last year went through the greatest sorrow of his life; in fact, experienced the complete overthrow of that for which he had lived. You know what I mean, maybe. Mystery! Surely God's ways are in the sea, in that any of these stories can be told at all.

The pain of life is just in the mystery. If we knew, there would not be any pain. It is that we do not know, as we look forward upon the undiscovered future, and strain our eyes with peering into the gloom trying to see what is to be, that the pain comes. Hence it is that some of you, standing on the threshold of another year, view it with a certain misgiving. What has this coming year in store? Mystery!

III. Suffer me to say that there is a value in mystery, and that I will make you see it.

There is a man in my church who said: "The memory of my father is a sacred influence to me; yet I can remember the days when I was hungry because of my father's conduct, and I could not understand it. I remember my mother crying as she cut the last loaf, keeping none for herself, and gave to us what there was. My father had been turned from his business rather than do a mean and shabby thing. They gave him three days to think of it, and then he came home with no prospects and no money. I remember my mother taking the two oldest of us to one side, and saying, 'It breaks my heart to see you hungry, but I will tell you what kind of a man your father is;' and she told us. Many a time since I have been tempted to do wrong, and there rose before me the figure of the man who dared even to see his children suffer before he could sully his conscience and sin against God."

Supposing somebody had come to that father on the morning of his heroism and had said, "I will stand by you if you will do the brave thing now," where would the heroism have been? The heroism was in that he did not know what would come; he could not see the future. He only knew and he only did the right. Character is formed by knowing, and by not knowing. Everything noble in you, if there is any, is formed by knowing and by not knowing—knowing what is right, not knowing whether it will pay; knowing what you ought to do, not knowing what you have to suffer for it.

IV. It is not all mystery—no mystery ever is. Every man knows two things, or might if he would—duty, blessing. It is a marvelous and beautiful thing that the same still, small voice, which comes as the categorical imperative, saying, "You must," says, when the right is done, "Well done, good and faithful servant!" You do not wait for the judgment day for the Master's "Well done."

There is an end to mystery, a golden day, and we shall carry into it that which mystery has given us here. When the day of joy comes you will see that your joy depended upon your pain. Every tone in the organ which is rich and beautiful is only rich because it contains a myriad discords. When you hear a tone which you say is dull, although it happens to be the same as the tone which you say is rich, you may not know what is the matter. It is because there are no discords in it; but you do not hear the discords; you are not thinking of them. Just so. The highest joy is that in which pain is latent, forgotten; but it has been there. When you hear a dissonance in harmony you are instantly on the alert; the discord makes you wait; you wait for the cadence. When you feel pain in this world anywhere, although you know you have lived nobly and right up to your lights, you just wait. Something within you tells you that the cadence is coming, sometimes on this side of death, sometimes on the other; but it will come, when

the shadows have departed and the mists have rolled away.

Look back over the past year, yes, far beyond that. What do you see? Goodness and mercy have followed you all the days of your life. When you went wrong, pain brought you back; when you did right and it seemed as if everything were wrong, it was only that you were wrong in your judgment. Now you see that things that were veiled in thick darkness were right, after all, so much so that the very last thing you wanted has come to be the thing you would choose if your time came over again. God's ways were in the sea; you went on dry land through the midst of the sea, and looking back, you see what the deliverance was. Now, looking forward, let me say this: You have nothing to fear, for all your questions are answered beforehand, if you know Him whom to know is life eternal. We know not what awaits us. God kindly veils our eyes, but we know Him whom we have believed, and are persuaded that He is able to keep that which we have committed unto Him against that day—the day of revelation, when the secrets of all hearts shall be revealed, and, though many ugly things will come to light, many beautiful things will come to light too. Some of you, of whom the world never hears, that are doing your best in your obscure corners, will stand out then to shine as noonday in God's new year. God is speaking to you now in your time of seeking to pierce the mystery. It may be that we seek too much and ask too many questions. Fear ye not, stand still, and see the salvation of the Lord which He shall show to you today. God's speech comes to that man who, recognizing that His ways are in the sea, thanks Him for what He has not shown, and says, "My life is hid with Christ in God."—Rev. R. J. Campbell, London.

A QUESTION OF THE ENEMY.

Text—"Did I not see thee in the garden with him?"—John 18: 26.

This is an interesting text, not only because the question is searching, but because it leads us into the deepening shadows of the earthly life of our Lord. There were always shadows upon Him. The Scriptures tell us that He was the Lamb slain from the foundation of the world. These shadows humanly speaking began at Bethlehem and day by day they grew darker until, at last, it is midnight on Calvary.

It is significant that Peter denied Him three times, and at least this arouses the question in our minds that if he had but been awake when the Master returned to him from His agony he might have been so girded with strength that the attacks of the enemy would have been easily resisted.

Doubtless there are those of us who have denied Him in many ways who need the same sharp question addressed to us.

I. This man who spoke these words to Peter was of course not one of the disciples of Jesus; he belonged to the world, and the world in its criticism is not infrequently just. There are really three accusations that accost us as the children of God.

The first, sad it is to say, is from the church, and the criticism of the church is not always just. "I can very easily stand the thrusts of the world," said a man to me the other day, a member of the church who had fallen, "for the world pities me, but it is the criticism of the church that almost crushes me."

Second: Satan is our accuser. In Zechariah the third chapter and the first verse there is a picture of Joshua, the high priest, clothed with filthy garments, and the representative of Satan, standing at his right hand to resist him. This is not only an Old Testament allusion but is likewise presented to us in the New Testament where in the Revelation Satan is said to be the accuser of the brethren.

Third: The world is our accuser, and frequently it is not unjust. I would like to ask some people in the world to give me their ideal of the Christian life.

This is a searching question in the text and might well be addressed to us, "Did I not see thee with Him at the communion table, in the church, at the place of prayer?" and in the light of this let us ask ourselves, "Have our lives kept pace with our profession?"

II. I am interested in the study because it has to do with the character of Peter. I like him with all my heart. Because he was so honest; he could not be a hypocrite. Because he was so human; Paul staggers us with his greatness and John amazes us with his intimate fellowship with Christ, but Peter is our brother. I like him because he was so enthusiastic; and then I like to study about him because his was a transfigured life.

It is profitable for us to notice that denials in our case as in the story of Peter come:

First: When we follow afar off.

Second: Denials come when we are self-confident. What an illustration we have of this in Peter's experience.

Third: Denials are the result of slow progress toward the evil.

(a). "Blessed is the man that walketh not in the counsel of the ungodly." This was Peter's failure.

(b). "Nor standeth in the way of sinners," In John the eighteenth chapter and the eighteenth verse we read, "And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves; and Peter stood with them, and warmed himself."

(c). "Nor sitteth in the seat of the scornful." In Luke the twenty-second chapter and the fifty-fifth verse we read, "And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them." In this way we have a picture of Peter sitting with the enemies of Jesus, for they were a scornful lot.

III. "Did I not see thee in the garden with him?" said one of his enemies. Yes he was there, but doubtless he was asleep, and then he was insensible to the agony of Christ as He suffered, to the power of Christ

as He prayed, and to the beauty of Christ as He won His victory.

First: Suppose when his first temptation came to him he could have had the memory of the way He prayed in Gethsemane, and then had recalled His words, "Simon, Simon, Satan hath desired you that he may sift you as wheat, and I have prayed for thee." I think he would have said, "Yes I was with Him, scourge me if you please, for you cannot make me deny Him."

Suppose when the third temptation came he had remembered the beauty of His face as He said, "Arise, let us be going," for He had been transfigured by suffering. Instead of oaths falling from his lips might we not have expected him to shout with ecstasy. "I was with Him in the garden, crucify me with Him if you please, but I will not forsake Him." We, too, have been insensible to Christ.

IV. It is a searching question. May I not change it as I close and not say to you, "Did I not see thee in the garden?" but rather put it thus:

First, Did I not see thee with Him at the altar, and hear thee say:

"My Jesus I love Thee,
I know Thou art mine,
For Thee all the follies of sin I resign,
My gracious Redeemer, my Savior, art Thou,
If ever I loved Thee, my Jesus, 'tis now."

Second: Did I not see thee at the place of consecration, and hear thee say:

"My gracious Lord; I own Thy right
To every service I can pay,
And call it my supreme delight,
To hear Thy dictates and obey."

Third: Did I not see thee with Him in the time of trouble, and after a gracious deliverance, hear thee say:

"Jesus I my cross have taken,
All to leave and follow Tnee
Naked, poor, despised, forsaken,
Thou from hence my all shall be."

Fourth: Did I not see thee with Him at the open grave, when all your hopes seemed to be buried, and yet out of it you came with a shout of victory, "Though He slay me yet I will trust Him." And I think I hear you say, "Yes I was with Him at all these places. Doubtless I have denied Him too many times, but now I return to Him once again willing to suffer and even to die if only He may be glorified in my life.
—Rev. J. Wilbur Chapman, D. D.

PAUL'S IDEAL OF PERFECT MANHOOD.

"Whatsoever things are true, whatsoever things are honest, whatsover things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."—Phillippians 4: 8.

Let us confess that if character is profoundly influenced by circumstances without, it is chiefly influenced by the ideal within. Great is the force of thos exterior hands named events, but it is the hands of the ideal invisible and gentle that shapes the plastic soul. The true architect of character is this vision of excellence. Great, also, is the propagating power of the ideal. Skeptics sometimes criticise the universe because sickness is contagious, but criticism is groundless, for sickness is less contagious than the ideals of a better tool, a better ship, a better house, a better law, a wiser government. It is given to a spark to spread over a state, but it is given to a new ideal to journey over an entire continent. When, then, a great man appears, it is of the first importance that we should discover the ideal that has shaped his character into massive beauty. Other men have been great, but of all those born of woman, what one shall we mention as greater than Paul, either from the view point of his intellectual output, his reserve power, his courage, his victory over persecution, his heroic martyrdom.

What a portrait of perfection has he drawn for us, with these few single strokes of the pen, beginning with "whatsoever things are true" and ending with "whatsoever things are lovely."

I. "Whatsoever things are true;"—the truth makes men free, the truth makes a man wise toward his intellect, helps him to grasp the handle of his own being, and makes him lord over all events and forces in the world about, until he becomes a sovereign midst the universe. "Whatsoever things are honest;"—not honesty as an exterior quality, in the husk and rind, but honesty within, that makes a hero swear to his own hurt and change not—that honesty that lends a man the courage of his convictions, so that if the whole universe say aye, he will stand forth and answer, no. "Whatsoever things are just,"—the needle is true to the pole, and the just man reveres his conscience, obeys his God and will do right, though the heavens fall. "Whatsoever things are pure,"—the pure in heart see God. Purity is a telescope that brings things invisible within the range of sight. Purity is a kind of spiritual optic nerve, that sees things unseen, and assures of things not proven. "Whatsoever things are lovely,"—the ideal man has the rugged virtues indeed, and the stern simplicities, but at last even a century plant blooms and takes to itself a crown of loveliness, and all the homely root qualities that begin with honesty, at last bloom into beauty of character. Then, with one comprehensive thought, Paul sweeps in all other divinely beautiful traits, ends his portrait of perfect manhood. This was the "vision splendid" that the hero pursued.

II. Having affirmed the importance of the ideal and studied its outline, consider its test and standard. The root qualities of character are sobriety, industry, economy, thrift, honesty. Then come certain qualities that make men wise, companionable, refined and pure. But at last, all the qualities burst into whatsoever things are lovely. Therefore, the fascination of a beautiful

character. An oasis with its springs of water, its date palms and its perfumed shrubs, is attractive and to it come all the birds of paradise, fleeing from the desert. Not otherwise is it with a character that has blossomed into beauty. It holds infinite allurement and fascination for all beholders. But these radiant lives, these beautiful souls are all too infrequent.

III. Consider the beauty of Christ's character. He is what Paul describes—the one altogether lovely. What brush can paint or what word describe His ideal manhood? From the hour when His feet first touched the earth at Bethlehem to the hour when He sprang back from earth at Olivet His character was without spot and the record of His career without a stain, what strength tempered with gentleness! What truth speaking, that carried medicine even while it wounded. What victory in the hour of defeat on His cross! What magnaminity, what radiant pity and forgiveness! Little wonder that His beauty has dazzled the eyes of all who gazed upon His shining face. Little wonder that His beauty has lent glory to the canvas of Raphael and Michael Angelo and sweetness to the song of Hardel and dignity to the builders of cathedrals. Of His loveliness we never tire.

IV. In view of the perfection of Paul's ideal of manhood, and the beauty of the Christian, who is what Paul describes, consider the all-compelling attractiveness of the Christian life. No misconception can be greater than to suppose that he who goes toward the Christian life goes toward unseemliness and unloveliness. Suppose you stand up and say, "I believe in whatsoever things are not true, whatsoever things are dishonest, whatsoever things are unjust, whatsover things are ugly and abhorrent, if there be any thing that makes for vice, and discredit and shame, and vulgarity, I think on those things." Such a faith is inconceivable. Contrarywise, how can any sane, ordered and symmetrical intellect fail to be attracted toward the Christian life? Just as a pupil longs to sit at the feet of a great teacher, just as a soldier boy is eager to follow some Robert Bruce, so everything that is deep, and sweet, and strong, and high, in the soul rises up and goes out in admiration of Christ's ideal of Christianity.

V. He who chooses the Christian life secures not only those fundamental qualities that will render him salvable, but also secures those ideal qualities that win influence that is immortal. In this enterprise the investor gets more treasures than he bargains for. That thief asked for a friend who would remember him and gained a thousandfold more. Peter and John expected Christ's companioship, and, having obtained it, received leadership and power to transform three thousand people in a single day.

VI. From all this appears the beauty of moral qualities and the true nature of the Christian life. Christianity is not the Book—that describes the Christian life; Christianity is not a creed—that analyzes the Christian life; Christianity is not a sacrament—that promotes the Christian life, Christianity is not the Sermon on the Mount—that is the architect's plan, of which the Christian is the cathedral. Christianity is a vital force, the living Christ within the living soul, building a right character.

Oh, for a church made up of such Christians! Oh, for a time when these ideals of perfect manhood shall prevail! The power of the church is only incidentally in the pulpit. It becomes omnipotent through men who incarnate ideal sermons. The living church is the one in which these living ideals are transforming men. Fortunately, multitudes are being transformed, and these transformations are the most glorious events in life. It is given to the clod to climb to the grass, it is given to the rose bough to burst into bloom, it is given to a cloud storm to hold the rainbow; to the night is given a star. But most wondrous thing in creation is the soul, carried up to beauty of character, made wise by the truth, made pure and sweet by Christ's love, made righteous and holy by God's cleansing grace. —Rev. Newell Dwight Hillis, D. D.

THE LOVE OF THE HOLY GHOST.

"Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" James 4: 5. (A. V.)

In its general meaning, our text announces nothing which had not been the possession of God's people concerning His love for them from the days of old. Its message to us is just the common message of the whole Scripture revelation, in old and new testament alike. But it has its own peculiarities in expressing this one great common message of God's yearning love for His people. And possibly there may be found a special lesson for us in these peculiarities.

I. The first of them which claims our attention is the intense energy of the expression which is used here to declare the love of God for His erring people. He is said to "yearn for us, even unto jealous envy."

II. Another peculiarity of the text lies in the clearness with which it distributes the object of this great love of God into individuals. The reference is directed to the individual and not to the church as a body. It is the individual Christian who is in covenant vows to God, and who is forgetting these vows, when in the prosecution of his pleasures he strives and fights his fellow-man, instead of depending on God's love to fulfill all his wants.

III. A third peculiarity of the text lies in its direct attribution of this appropriating love of God for His chosen ones to God the Holy Spirit.

In this the text is almost unique in the whole range of Scripture. In the old testament it is Jehovah, the covenant God, who represents the covenanted union between Israel and Himself under the figure of a marriage.

And now let us try to realize, in the simplest possible way, what is involved for us in this precious assurance.

1. Primarily, then, as we have seen, James makes known to us here the precious fact

that the Holy Spirit loves us. Do we so constantly remember that the Holy Spirit loves us? Do we comfort ourselves so often and so fully with this great fact? We feel the lift of John's appeal: "Beloved, if God so loved us, we also ought to love one another." We feel the force of Paul's declaration that "the love of Christ constraineth us." But do we feel equally the force of Paul's similar appeal: "Now I beseech you, brethren, by the love of the Spirit, that you strive together with me in your prayers to God"? The yearning jealous love of the Holy Ghost for our souls! May it come to mean much to us and be ever in our hearts to strengthen and comfort them. What immense riches of comfort and joy this great truth has in it for our souls! Were the work of the application of Christ's redemption to us performed by some mere servant-agent, indifferent to us, and intent only on perfunctorily fulfilling the task committed to him, we might well tremble for our salvation. It is only because the Spirit which He has caused to dwell in us yearneth for us even unto jealous envy, that He is able to continue His gracious work of drawing our souls to God amid the incredible oppositions we give to His holy work.

2. It is the "Spirit whom God has caused to dwell within us." It is He, the indwelling Spirit, who, we are told, yearns for us with envious jealousy whenever the world obtains a hold upon our hearts. And let us not fail to gather the full gracious meaning of the word "dwell" here. It is the word to denote permanent habitation in contradistinction from temporary sojourning. God has caused the Spirit of love not to visit our hearts merely, but to abide there; not to tarry there for a season merely, but to abide there; not to tarry there for a season merely, tentatively, as it were, and on trial, but to make His home there, to "settle" there, to establish His permanent dwelling there.

It is in the hands of such love that we have fallen. And it is because we have fallen into the hands of such love that we have before us a future of eternal hope.

Among the legends which popular fancy has woven around the memory of Francis of Assisi, we are told that he was riding along one day in the first joy of his new-found peace, his mind possessed with a desire to live over again the life of absolute love which his Divine Master had lived in the earth. Suddenly, "at the turn of the road," he found himself face to face with a leper. The frightful malady had always inspired in him an invincible repulsion. He could not control a movement of horror, and by instinct he turned his horse in another direction. Then came the quick revulsion of feeling. "He retraced his steps, and, springing from his horse, he gave to the astounded sufferer all the money that he had; and then kissed his hand, as he would have done to a priest." A new era in his spiritual life had dawned. He visited the lazaretto itself and with largesses of alms and kindly words sought to bring some brightness of the outside world into that gloomy retreat. Still his love grew stronger. The day came when he made the great renunciation and stood before men endued with naught but the love of Christ. Now no temporary lazaretto contented him. He must dwell there as a permanent sunbeam to the distressed. He came now with empty hands, but with a heart full to overflowing with compassion. "Taking up his abode in the midst of the afflicted he lavished upon them a most touching care, washing and wiping their sores, all the more gentle and radiant as the sores were more repulsive."

It is not given to man, of course, even to comprehend, much less to embody in a legend like this, all the richness of God's mysterious love for sinners. But in such legends as this we may catch some faint shadow of what the Spirit's love for us means. No leprous sores can be as foul in the eyes of the daintiest bred as sin is foul in the eyes of the Holy Ghost. We cannot conceive of the energy of His shrinking from its polluting touch. Yet He comes into the foul lazaretto of our hearts and dwells there; not for Himself, or for any good to accrue to Himself; but solely that He may cleanse us and fit us to be what He has made us, the Bride, the Lamb's wife.

a. Could there be presented to us a more complete manifestation of the infinite love of God than is contained in this revelation of the love of the Spirit for us?

b. Could there be given a higher incentive to faithfulness to God than is contained in this revelation of the love of the Spirit for us?

c. Could there be afforded us a deeper ground of encouragement in our Christian life than is contained in this revelation of the love of the Spirit for us?

d. Could there, then, be granted us a firmer foundation for the holy joy of Christian assurance than is contained in this revelation of the love of the Spirit for us?—Rev. Benjamin B. Warfield, D. D.

LOSING AND FINDING.

"He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."—Matt. 10: 39.

Take the line of least resistance; keep your lips closed; go with the stream; look after yourself! This is the method of reasonableness! This is the policy which assures self-preservation! This is the secret of a successful and progressive life! Keep your lips closed, the policy of silence; go with the stream, the policy of opportunism; look after yourself, the policy of self aggrandisement! Such is the counsel of Mr. Worldly Wiseman, who strenously urges upon me this three-fold policy of silence, drifting and suction, if amid all these sleeping hostilities I would attain to a roomy and successful life.

Now, in the chapter before us, the Master absolutely reverses the counsel. Not by the policy of the world shall we ever attain to self-preservation and enrichment; it is a policy which speedily and inevitably leads to impoverishment and self-destruction. The policy of the world leads to an apparent "finding;" in reality it is a terrible "losing." Along these roads the apparent finder is the loser; the apparent loser is the winner. Let us proclaim the method of the Lord. It is not by silence, but by expression, that we win. "Whosoever shall confess Me before men." It is not by

drifting, but by endurance that we win. "He that endureth to the end shall be saved." It is not by self-aggrandisement, but by self-sacrifice that we win. "He that loseth his life for My sake shall find it." This is the secret of Jesus; life is sustained and enriched by expression, by endurance, and by sacrifice.

Let me now apply these principles of the Master to the individual life.

I. Apply the policy of silence to the acquisition of truth. A truth that is never proclaimed is never really known. Truth reserves her rarest beauties for the moment when she is being shared. If we retain her, we only see her partially; if we give her away we see her "in new lights." The price of retention is expression. We must lose if we would find.

II. Now, let me take the second of the principles given us by our Lord. The purposes of life are not served by the policy of drifting, but by the ministry of resistance. Life is energised by endurance. Drifting may be the secret of easy living; it never discovers the entrance into a spacious life. To go with the stream may be a luxury but it is a luxuriousness which is productive of a perilous enervation. We can never drift into any really worthy and permanent wealth. We can never drift into rest! The only people who never find rest are the idle and indolent. The preparative to rest is labor, and rest only reveals its rich and essential flavors to those who have plodded the ways of toil. It is the men who have lost who find.

III. And there is the third of the principles proclaimed by the Lord. It is not by the policy of self-aggrandisement that we can find the secrets of an enduring progress. Life is not enriched by selfishness, but by sacrifice. Life only becomes fruitful when it becomes sacrificial. This is true concerning our influence upon one another. It seems ordained that life has to attain a certain fervor of sacrifice before it can become contagious, and multiply itself througout the race. What is there in the poem of heart, of energy, of blood? What has the man put into it? What did he lose in its making? What "virtue" has gone out of him? Just so much will be the measure of healing.

IV. Now let me lift up the principles to a larger application. I have tried to reveal their relationship to the individual, but they are equally applicable to wider relationship, to families, to societies, to states, and to the Church. Let us confine this larger outlook to the life of the Church. Here is the Church of Christ placed in an environment of sleeping hostilities. If she move, her foes awake and arrange themselves in serried ranks. Here and there she meets with violent hatred, and everywhere she is confronted with gigantic tasks. The difficulties are here in our homeland, and they are multiplied in the lands afar. What shall be the policy? We may not definitely formulate the policy, and by the very absence of a clear and strong decision we may be snared into the three worldly policies of silence, not proclaiming in every place the evangel which we have received; a policy of drifting, evading the enormous tasks and difficulties of the almost immeasurable field of service; a policy of self-aggrandisement, appropriating the ministries of grace to our own consolation, and sitting and singing ourselves "away to everlasting bliss!" And here, again, is the word of the Saviour. By the methods of the world the Church will never gain her life. Life gained in such conditions is miserably delusive! The vitality is only apparent. The growth is dropsical! The finding is only losing! The Church that would grow rich must externalize and invest its treasure. The Church that would live must die. If she would have her Olivet of enriched communion she must seek it by the way of Golgotha and the cross. If she would gain she must lose. She must be a missionary church, working out her salvation by the ministries of expression, endurance, and sacrifice.—Rev. J. H. Jowett, London, England.

A CONVERT TO THE CHRISTIAN FAITH.

Text: Acts 9: 3-6.

One sometimes lives an age in a few minutes. Dewey lived longer in one minute at Manila than during any other ten years of his life. At the Diet of Worms Luther lived more than a decade. There come crises in our lives upon which focalizes all the past and all the future depends. Such was the experience of Saul of Tarsus as he approached Damascus. In a short time he becomes a new man and begins a new life. The process by which this was brought about may be divided into five periods, each one a dissolving view merging into the other.

I. The period of persecution. And in this there are four steps. We find the young man Saul looking on at the martyrdom of Stephen while he watches the clothes of the murderers. He not only stood by and watched, but he showed by his countenance that he believed in what was being done. He became a persecutor. The young man who stood by while Stephen was killed, and consented to it, now goes from house to house arresting men and women and throwing them into prison. He does this according to law. He obtained his warrants from the high-priest. There are some men whose consciences are satisfied when they are doing evil within the bonds of the law. He became enthusiastic. "And Saul yet breathing out threatening and slaughter against the disciples of the Lord." Murder was the very atmosphere which he breathed in and breathed out, and he made an atmosphere for others. Wherever he went the opponents of Christianity caught his fire, and they became enthusiastic persecutors. The fiery spirit of Saul made it easy for others to persecute. And these four steps downward may be traced in most processes of degeneration.

II. The period of prostration. Saul was stricken down by a light from heaven. He fell to the earth overwhelmed by a visit of the risen Christ.

Prostrate on the ground Saul cried, "Who art thou, Lord?" The reply of Jesus was, "I am Jesus, whom thou persecutest." The

Christians whom you are going to arrest are a part of me. They are my body.

"And, Saul, you know that it is not easy for you to act as you do. You must kick against the goads of your own conscience. The memory of the dying face of the dying Stephen is another goad that pricks you, and would turn you from your persecuting course." Light and love and reason have conquered so that Paul trembling and astonished said, "Lord what wilt thou have me to do. I am at your bidding; from this time forth I simply receive orders and obey." And all this has been brought about by a vision of the Christ.

III. The period of prayer. Saul was more prostrate in soul than in body. He shut himself up with God. Some think it was during this period he saw and heard things he could not speak of. If he spoke a word to any man it is not recorded. His dealing was with God alone, and when God strikes us down in any way let us take it for granted that it is that He may have us alone with Himself for a while. He shut out the sun in the heavens from Paul's vision that the Sun of Righteousness might rise within his soul. He made him so helpless that others might lead him, that he might submit himself to the leadership of God. The Lord said to Ananias, "Behold, he prayeth," and when God's severe dealings with us leads us to prayer, the blessing begins at once. It was a long way from persecuting to praying.

IV. The period of preparation. God sends Saul to a man who has seen the Lord in a vision. Ananias said, "Brother Saul, the Lord even Jesus Christ that appeared to thee in the way that thou camest hath sent me." It is good for young converts if they can come in contact with men who have had visions of God. The man who never looks beyond the circle of the world, whose eyes are down upon the muck of wealth and pleasure, cannot bring a blessing to one who has just emerged from darkness into light. It is a blessed experience when two men who have seen visions of the Christ come together for mutual help. When the traveler in Switzerland comes to a height from which there can be seen a beautiful landscape he finds a telescope ready for his use. By the paying of a small sum his natural vision is enlarged, and he sees the beauties and sublimities of nature about him. There are men of God who are to the spiritual vision what the telescope is to the natural; they give us larger views of God's truth and ways. Through this man with a vision God commissions Paul, and sends him forth on his life's work. "He is a chosen vessel unto me."

V. The period of preaching and proving. "Straightway Paul preached Christ in the synagogues that He is the Son of God." He had only one message; he knew only one thing certainly.

But Paul not only preached that Jesus Christ died; he proved it. He had one argument which they could not gainsay, and that was himself. "A few days ago I was a fiery persecutor; I am now a devout worshipper."

My dear friends, can you preach Jesus and present yourself as proof that He is the Saviour from sin?—Rev. A. C. Dixon, D. D.

DO NOT WASTE.

Text: "Sow not among thorns."—Jer. 4: 3.

I. Do not waste labor. "Answer not a fool according to his folly." Why try to gather figs where there are only thorns and thistles? Why attempt to cut iron with glass? Why endeavor to thwart gravitation by the action of mechanics? Why try to empty the Ganges with a salt-spoon? These questions all point to the absurd waste which some men make of their lives.

II. Do not waste talent. "Cast not your pearls before swine." What preacher can address a sleeping audience? What man can be eloquent in attempting to persuade a lunatic? Who does not see the absurdity of taking pictures to an asylum for the blind? Who would count it wise to spend his time playing the organ to men who are totally deaf? Talent is doubled by spending it well. The sower is rewarded when he sees first the blade, then the ear, then the full corn in the ear. Waste never creates gladness.

III. Do not waste thought. "Give not that which is holy unto the dogs." Many people do not live in the realm of thought; they live roughly and incoherently in the market-place of action. The mathematician does not explain the mathematics of the bridge to the laborer who moulds the iron or the laborer who carries the mortar. Their work is useful enough, but they are not in a mental condition to discuss mathematical problems. The mathematician would find that he had been speaking a language not one word of which was comprehended. Study the people you have to deal with. Talk to them in their own language. This applies to preaching and to every department of elementary and advanced education.

IV. Do not waste character. Here the word waste is used in a different sense. A noble character can hardly be lost wherever it is lived. There is an influence far beyond word and deed which no calculation can completely follow. Do not waste your own character. Do not fritter away your talents. Cultivate a kind of character which makes itself useful to other men. What is the use of your character for learning if you never teach child or man? Character should be regarded as an investment, the profits of which are for social use.

V. From things not to do we may learn what things to do. (a) Sow on good ground; (b) live with the wise; (c) give only to those who can receive—not with the hand, but with the mind; (d) discriminate between dogs and men.

Thus we see that the Bible is a handbook of practical principles. It guides in the common work of the day. The Bible is also what may be called a labor saving directory. It shows you how time and money, and strength and influence may be thrown away. No man can get far wrong in the business of daily life who studies the Sermon on the Mount concurrently with the book of proverbs.—Joseph Parker, D. D.

UNUSUAL.

A president of Oberlin College once profited by a transaction with an insurance company. He had carried insurance on his household goods for twenty years, but his wife, observing that the insurance business was largely a matter of paying premiums, the policy was permitted to lapse.

The president was one day persuaded by an energetic agent to take out a new policy. That very afternoon Oberlin was thrown into the greatest excitement by the appearance of clouds of smoke pouring from the windows of the president's residence. After the chemical extinguishers had done their work it was found that a whole closetful of Mrs. Barrows' best gowns had fed the flames started from an overturned chafing dish.

The loss was promptly paid, and Dr. Barows got keen enjoyment from Mrs. Barrows' change of heart in regard to insurance. An additional twinkle came into his eyes when he recalled the letter from the insurance company, which read as follows:

"President Oberlin College:

Dear Sir: Inclosed find draft for $500. We note that this policy went into effect at noon and fire did not occur till four o'clock. Why this delay?"

When General Grant was President a certain friend of his came from the west to see him. One day, just after leaving the White House, this friend fell in with a fellow westerner in the White House grounds, and a heated encounter took place, which suddenly terminated by the General's friend knocking the other man down and out. The matter was hushed up, but the General, naturally indignant, called his friend to accounting, saying:

"John, you've treated me and the office I hold with much discourtesy. Why did you do such a thing?"

"Well, it was this way, General," replied the penitent one, "you know there was bad blood between us, and he had set all sorts of stories going about me. Just after leaving you I ran into him and he at once accused me of doing a certain thing. As it was false I only laughed at him. Then he accused me of something else, and it was true, and by gad, sir! I couldn't stand that, so I knocked him down."

A farmer went into a hardware store and while purchasing some tools was asked by the proprietor if he did not want to buy a bicycle.

"A bicycle won't eat its head off," said the man, "and you can ride around your farm on it. They're cheap now and I can let you have one for thirty-five dollars."

"I'd ruther put the thirty-five dollars in a cow," replied the farmer.

"Oh, well," said the hardware man sarcastically, "you'd look almighty foolish, riding round your farm on a cow, now wouldn't you?"

"No more foolish, perhaps," said the farmer, "than I would milking a bicycle."

"The Examiner" says that once when Chief Justice John Marshall was driving, the hub of his wheel caught on a small sapling growing by the roadside. After striving unsuccessfully for some moments to extricate the wheel, he heard the sound of an ax in the woods, and saw a negro approaching. Hailing him, he said: "If you will get that ax and cut down this tree I'll give you a dollar." "I c'n git yer by 'thout no ax, ef dat's all yer want." "Yes, that's all," said the judge. The man simply backed the horse until the wheel was clear of the sapling, and then brought the vehicle safely around it. "You don't charge a dollar for that do you?" asked the astonished chief justice. "No, massa, but it's wuf a dollar to larn some folks sense." The quick-witted darkey got his dollar without further questioning.

The late Bishop Wakefield a few years ago modestly told a pleasant story of the progress of a bishop in winning his way to the hearts of his people. When he first became bishop-suffragan of East London, in 1878, the sight of his gaitered legs set one east ender asking another: "What's that for?" Answer: "A bishop." A year or two later it was: "Who's that?" Answer: "The bishop." Before he left London for Wakefield, the answer was: "Why, don't-cher know, that's our bishop!"

Charles Sumner's father was an extremely polite man. When he was a sheriff in Massachusetts, he took off his hat and apologized to a criminal for stepping on his foot. The criminal exclaimed, "Sheriff Sumner, you are the politest man I ever knew, and if I am to be hanged I should rather be hanged by you than anyone else."

Start this Year Right
WHEATLET
The breakfast table is a constant joy where Wheatlet is regularly served because its untiring quality makes two kinds of cereals unnecessary. All the food elements that the Creator put into a grain of wheat (the best wheat, too,) is contained in
WHEATLET
and what the children say about it is interesting, because they never leave any. Big sample of Nature's true food for 6 cents and grocer's name.
The Franklin Mills Company,
"All the Wheat that's Fit to Eat,"
No. 743 Franklin Square,
Lockport, N. Y.,
U. S. A.

QUOTABLE POETRY.

WHERE THE FOOL COMES IN.

They say that men are fools who make
Good resolutions that they break
Ere many days;
But 'tis not so; they're merely weak
Who know that they do wrong and seek
To mend their ways.

The fools are those who stand and scoff
At other men for swearing off—
The fool's the one
Who laughs at those who try to free
Themselves from vices, thinking he
Possesses none.

ALL THINGS NEW.

New mercies, new blessings, new light on the way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight;
New praise in the morning, new songs in the night;
New wine in the chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from His treasures, new smiles from His face;
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that awaits thee above;
New light of His countenance, full and unpriced—
All these be the joy of thy new life in Christ.
—Frances Ridley Havergal.

THE NEW YEAR.

Beneath the moonlight and the snow
Lies dead my latest year;
The winter winds are wailing low
Its dirges in my ear.

I grieve not with the moaning wind,
As if a loss befell;
Before me, even as behind,
God is, and all is well!

His light shines on me from above,
His low voice speaks within;
The patience of immortal love
Outwearying mortal sin.

Not mindless of the growing years
Of care and loss and pain,
My eyes are wet with thankful tears
For blessings which remain.—Whittier.

WHITHER?

A small ship launched upon an unknown sea,
A small seed planted from an unknown tree,
Such is this strange New Year to you and me.
Whither the vessel goeth,
And how the tree upgroweth,
God only knoweth.
But sail the ship and plant the seed,
What's done in faith is done in deed

THE CHIMES.

The quarter hour chimes, like some young life
Whose tender melody
Has just begun;
Not till the hour is done
Can we know fully what the tune shall be.
The half hour sounds; an added chord is played;
Yet the melodious tone,
Though rich and sweet,
Is still all incomplete,
Like infancy when but to boyhood grown.
Three chimes play next; the time is wearing on,
The air is much more clear.
I now can see
What the last note shall be,
As manhood ripe in goodness doth appear.
Four chimes; the tune is done. Soft, sweet, and low
Sounds forth the final chord.
I think I see
An old man patiently
Await the coming summons of his Lord.
The hour strikes; to an eternal rest
The summons comes at last.
And every chime
Has sounded in its time,
And age itself for evermore is past.
—Anna Temple in Sunday School Times.

WHAT JANUARY TEACHES.

REV. THOS. J. CROSS.

Historically:

1. What Jesus did in January.

The name of this month is suggestive—given by the Romans in honor of their god, Janus, who was supposed to preside over all gates, entrances, doors and avenues. Therefore a fit person to act as guardian for the opening of the year. Always represented with two faces, one looking backward on the past; the other looking forward, into future.

2. How significant is this month in the history of our country—when we reflect that 4,000,000 of our colored race received their freedom—emancipation.

Am I a free man? What has the freedom as brought by Jesus Christ done for me?

3. The whole world has felt the influence of one deed that was accomplished in this month, when, in 1521, Luther did his memorable work at Worms—Justification by faith.

An open Bible:

Am I conscious of the worth of an open Bible?

But what has the month to do with Scripture?

The baptism of Jesus took place. See Matt 3: 16.

The three-fold manifestation; the voice from heaven; the heaven opening; the dove descending.

A buried, risen, ascended Christ revealed in the month of January!

Jesus is seen as a worker, as a provider, and as a teacher. Luke 14: 15.

The miracles. The cure of dropsy. The great supper. The lost sheep. Coin. Son.

What advance have I made during the month? What shall the month of February make in my life?

PRAYER MEETING DEPARTMENT.

"STUDIES IN THE TEACHING OF JESUS AND HIS APOSTLES."

By E. I. Bosworth, D. D.

[From the book of the above title, copyrighted 1901, and reproduced here by permission of The International Committee of the Young Men's Christian Association.]

JESUS' CONCEPTION OF THE DISCIPLE AS A SON OF THE HEAVENLY FATHER.

The Disciple's Spiritual Resemblance to His Heavenly Father.

1. Jesus made earnest with this great conception of the disciple as a son of the Heavenly Father. To Him the words were no mere title, but the expression of a great reality. His conception of the disciple involved a real and growing resemblance on the part of the disciple to God, which would make it proper to call him a son of the Heavenly Father. There was, at least to His discerning eye, some evidence of kinship. The assumption underlying the spirited conversation reported in John 8: 31-47 seems to be that similarity of character constitutes spiritual kinship. Read the passage. Jesus anticipates for His disciples such growth in "truth," or "righteousness," through association with Himself (v. 31) as will make them like in character to His Father, who has just been described as a "true" God (v. 26). As a result of such likeness of character they will be entitled to be called free "sons" in God's household (vv. 32-36). Those with whom He is conversing have no such likeness in character to Abraham as entitles them to be called "children of Abraham" (v. 39). They suggest the Old Testament thought, that they belong to a nation whose Father is God; and that they are not the children of ancestors who were idolatrous and so faithless to the marriage of Jehovah and His people (v. 41). Jesus says that they have no likeness in character to God, and so cannot call themselves His children (vv. 42, 43, 47). In their desire to kill Him (v. 40) and in their aversion to truth they show a likeness in character to the devil, who at his first appearance in the garden of Eden had a lie on his lips and murderously occasioned the death of Adam (v. 44; cf. Gen. 3: 3, 4).

2. In what fundamental feature of character did Jesus expect His disciples so to resemble their Father as to justify their title? Read carefully Luke 6: 35, 36 and the entire paragraph, vv. 27-38. Compare also the parallel passage, Matt. 5: 43-48.

Read also Matt. 5: 3-12, some parts of which seem to be descriptive of the ideal disciple; and see whether they represent points of resemblance to God.

The Disciple a Forgiven and Well-Beloved Son of the Heavenly Father.

1. There is one feature of the disciple's relation to his Heavenly Father that gives it a peculiar tenderness, namely, his Father's forgiveness. Read Matt. 9: 2-6 to see Jesus' idea of the prominence of this feeling in the disciple's consciousness. Read also Luke 7: 36-50.

Read once more, for light upon this point, Luke 15: 18-24, trying to imagine yourself to be the returning son during the days of reflection on the homeward journey and at the time of his arrival. Consider also what must have been his thoughts during his subsequent life at home, as he looked back upon his past career.

Consider for a few moments only, since the subject will come up again, what forgiveness really is.

2. The affection of Jesus for His disciples, portrayed in last week's study, is really the love of God revealed in Him. Notice in addition the explicit statements of Jesus regarding the Father's love for the disciple. Sum up the thought of John 14: 21-23; 16: 26, 27; 17: 23.

3. There are certain moods or phases of the soul's life which nothing will satisfy but the thought of the love of Jesus Christ for His disciple. Certain other phases of its deep need are met only by the consciousness of the love of an infinite Fatherly Spirit, lying back of all objective manifestation, to which the human heart may utter all its cry. It is this resource that is opened by Jesus to the forgiven child of the Heavenly Father.

"No earthly father loves like thee,
No mother half so mild
Bears and forbears, as thou hast done
With me, thy sinful child.

"My God, how wonderful thou art,
Thou everlasting Friend!
On thee I stay my trusting heart
Till faith in vision end."

—Frederick William Faber.

The Disciple Cared for and Kept by His Heavenly Father.

1. Jesus, with His clear, unwavering sense of the Father in Himself, promised to the disciple also a sense of the Fatherly presence. Read John 14: 23 and note the special emphasis which Jesus lays on this statement as a message from the invisible world forth from which He came (v. 24).

In the Synoptic Gospels the same thought is presented in another connection. See Matt. 6: 6, 18.

2. Note the extent to which this Fatherly presence is represented by Jesus as minutely concerned with the details of the disciple's life. See Matt. 10: 30, 31; 6: 25. What is the argument in the last clause of v. 25? Read also vv. 31, 32, remembering that Jesus speaks to His disciples here authoritatively. What is the force of "therefore" in v. 34?

3. Trace the idea of watchfulness and keeping in John 10: 27-31. What is meant here by "snatch them out of the Father's hand"? What is the fact behind the figure here? Read also 17: 11, 12. "Keep them" where and from what?

4. The disciple has depths in his being, rudimentary as human personality may be, that reach far down into the being of the Eternal and Perfect Personality. In these

secret places he touches the Eternal Father and the divine life wells up in him.

"With thee amid the crowd
That throngs the busy mart,
To hear thy voice, 'mid clamor loud,
Speak softly to my heart.

"With thee, when day is done,
And evening calms the mind,
The setting, as the rising sun,
With thee my heart would find.
—James Drummond Burns.

The Disciple in His Father's World.

1. One of the striking characteristics of Jesus, which He also evidently aimed to reproduce in the disciple, was such an appreciation of nature as is possible only to one who has found in God a real Father. There are some indications that it was Jesus' habit to climb to retired hilltops for prayer, and sometimes to spend the night there, e. g., Matt. 14: 23-25; Luke 9: 28 (cf. vv. 32, 37). Very probably this indicates an appreciation of nature as an aid to communion with His Father, or at least as congenial to His prayerful mood.

2. Many of His illustrations were drawn from nature. Examine the following passages, noting whatever in any of them indicates that Jesus connected God with the processes of nature alluded to: Matt. 7: 16; the double reference in Matt. 13: 4; also 13: 25, 31, 43; Mark 4: 26-32; Luke 12: 16, 18; 13: 6; John 15: 1.

Read Matt. 6: 26-30, noting that here He endeavors to make His disciples feel that their Father is at work in nature. Read also. John 5: 17. Where has God been "working"?

3. The son of the Heavenly Father is able to regard all the manifold forms of life as His possession, in that they are the work of His Heavenly Father. Whatever be His theory of creation, He is able to see in them the product of His Heavenly Father's thought and the expression of His Heavenly Father's æsthetic sense. They speak to Him, the son of their Creator, an inspiring message.

"Oh, who is like the Mighty One,
Whose throne is in the sky!
Who compasseth the universe
With his all-searching eye;
At whose creative word appeared
The dry land and the sea;
My spirit thirsts for thee, O Lord,
My spirit thirsts for thee!

"Yes! Though unlimited his works,
His power upholds them all;
He clothes the lilies of the field,
And marks the sparrow's fall;
Who listens to the raven's cry,
Will bend his ear to me;
My spirit thirsts for thee, O Lord,
My spirit thirsts for thee!"
—David M. Moir.

The Disciple Expecting His Father's Kingdom.

1. As was seen in Study III, Jesus conceived the Kingdom of God to be both a present reality and a future expectation. The responsibility of the disciple as a Son of God in his Father's present Kingdom will be considered soon. It is in place here to recognize in general the significance of the fact that the Kingdom is his Father's, and that, by virtue of its being his Father's, great expectations are warranted as he looks forward to its future developments. The details of this expectation, so far as they are discoverable, will be considered in Part IV.

As a general statement read Luke 12: 32-34. The language describes the situation of a man who has been promised something of such transcendent value that he straightway discards the lesser values, and prepares with all eagerness to possess the greater.

The eager solicitude with which he concentrates attention and expectation upon this anticipated good is further illustrated by a situation that appealed with particular force to the Oriental mind, namely, servants watching for their master's return from a marriage feast. Read carefully vv. 35-38, compelling your imagination to reproduce the scene described. In vv. 39, 40, under another figure, the necessity for steadiness of expectation is enforced.

2. In Matt. 25: 34-40 the Kingdom is referred to as a future blessedness which they as the Father's children are to possess. This same experience is held before them by Jesus in Matt. 13: 43.

3. There is much in the teaching of Jesus regarding the present privileges and responsibilities of the sons of God, but there is also full recognition made of the strong instinct in human nature to anticipate, and of the consequent need of something to hope for.

NOTE.—This book, 217 pages, will be sent postpaid for $1.00 by F. M. Barton, Cleveland, Ohio.

ADDITIONAL PRAYER MEETING TOPICS.

From the Congregational Hand Book, by permission of the publishers, The Pilgrim Press, Boston.

January 4-10.
Week of Prayer Topics, page 18.

STUDIES IN THE APOSTLES' CREED.

January 11-17.—God our Father. (I believe in God the Father Almighty.) Where is God? Matt. 6: 9; Acts 17: 28. What does he know of me? Matt. 6: 8; Ps. 139: 1-4. How does he feel toward me? Matt. 10: 29-31; John 14: 21. What can I do for him? Matt. 6: 33; Rom. 12: 1, 2. What will he do for me? Phil. 4: 19; Ps. 23. How can I worship him? John 4: 23, 24. What do I know of God?

January 18-24—The Son of God.—(And in Jesus Christ his only Son.) Who sent him into the world? Gal. 4: 4, 5. How did he come into the world? Rom. 1: 3, 4. What does he represent to the world? John 1: 14. How did his coming differ from that of others? Col. 1: 15-17. What does the incarnation mean to me? John 3: 16; Gal. 4: 6, 7.

January 25-31.—Jesus Christ our Lord.—(His only Son our Lord. What was his mission to the world? Luke 4: 18, 19. What claim has he to be our Lord? Phil. 2: 6-11. What life does he command us to live? Rom. 14: 7-9. What reward does he promise me? Mark 10: 29, 30.

(See next page, Week of Prayer Topics.)

SUGGESTIONS FOR THE WEEK OF PRAYER BY THE EVANGELICAL ALLIANCE FOR THE UNITEED STATES.

January 3-10, 1904.

SUNDAY, JANUARY 3rd—

SERMONS.

The Kingdom of God:—and the Conditions of its Triumphant Advance.

Thy Kingdom Come.—Matt. 6: 10.

MONDAY, JANUARY 4th—

The Warrant, the Privileges, the power of Prayer:—and the Present Need of World-wide Intercession. Prayer: That the Spirit's offered pleading may be for us and for all men; that we may have the faith which conditions prevailing prayer; that we may depart from the iniquity which hinders prayer's gracious answer; that we may be roused to united intercession, by the activity of the forces of evil; that we may be encouraged to pray, by the truth that God's love includes the world, and that in answer to His children's united petitions, God will accomplish his salvation even to the ends of the earth. Psa. 65: 2; Rom. 8: 26; Matt. 21: 22; Matt. 7: 7; Jas. 4: 2, 3; Psa. 66: 18.

TUESDAY, JANUARY 5th—

The Church of Christ:—the One Body of Believers, called of God to win the world to Christ. Prayer: That the union of true believers with one another, by reason of their union with Christ, may be recognized, and perfectly honored; that mutual love may be manifested by whole-hearted co-operation in Christian work; that it may be perceived and felt that the great mission of the Church of Christ is the saving of the lost; that all Christians may awake to the full meaning of their Savior's word, "As thou didst send me into the world, even so sent I them into the world." John 17: 23; Eph. 1: 22, 23; Eph. 5: 27; Luke 19: 10.

WEDNESDAY, JANUARY 6th—

All Nations and Peoples:—The One Human Family, loved of God. Prayer: That the day may be hastened when nations shall regard themselves as members of one family, and when the same principles of conduct shall be observed by them, as are observed by enlightened Christian individuals; that the brotherhood of man may be universally welcomed as the consequence and counterpart of the fatherhood of God; that national, racial inferiority and superiority may always be estimated in the light of a common divine origin, a common redemption in Christ, and a common heirship through faith to life eternal; that the inspired visions of world-wide peace and prosperity may be speedily fulfilled. Acts 17: 26; John 3: 16; Acts 10: 34, 35; Is. 2: 4.

THURSDAY, JANUARY 7th—

Missions, Home and Foreign.—Departments of the one Evangelizing Effort, under the one great commission. Prayer: That the Church, in her obedience to the Saviour's last command, may give to the cause of missions her ardent love, and may sustain that cause by boundless gifts of men and means; that all missionary workers may be wholly inspired by the Holy Spirit; that all mission methods may be rightly sagacious, always conforming to the law of love. Matt. 28: 19, 20; Rom. 10: 12-15.

FRIDAY, JANUARY 8th—

The Family,—a Divinely Prepared Foundation of Society's Existence and Well-being.

The School,—called of God as a Prime Agency of Moral and Intellectual Training. Prayer: That the family may everywhere be recognized as existing by God's appointment, and as constituting a source and defence of all social welfare; that it may be held in increasing love and reverence; that its bulwarks may be strengthened, and all its foes put to shame.

That all our schools and institutions of learning may be grounded in truth, and in the love of it; that all instructors and all pupils may cherish the conviction that wisdom is above knowledge, and goodness far higher than fame or wealth or power; that all seekers for truth may accept Christ as the truth, even as He is the way and the life. Ps. 68: 5, 6; Deut. 6: 4, 6, 7; Prov. 4: 9; Ps. 111: 10; John 17: 3.

SATURDAY JANUARY 9th—

The Enthronement of Christ on Earth,—the only Hope of Humanity's Highest Welfare. Prayer: That Christ may be crowned in all hearts and lives; that His rule of love, His law of right, may have complete dominion; that the second great commandment may be loyally recognized as not less binding than the first; that humanity's advance may thus be as the path of the righteous, "that shineth more and more unto the perfect day." Heb. 1: 8; Col. 1: 16, 17; Matt. 7: 12; Col. 3: 11.

SUNDAY, JANUARY 10th—

SERMONS.

THE HOLY SPIRIT, GOD'S FREE GIFT.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?—Luke 11: 13.

FOUR USEFUL BOOKS FOR PREACHERS.

Religion and Science, by Calderwood. These lectures were so popular that they were repeated at Edinburg. Price has always been $1.75; now $1.50.

Art of Illustration, by Charles H. Spurgeon, at $1.00.

Christian Leader: "The young minister is told not only how to employ the stories, but where to look for them as well. No minister who reads it and acts upon its suggestions will fail to preach with greater effect."

The Funeral Manual, outlines of funeral addresses, interment or committal services of different churches; a comfort to any pastor. Bound in limp leather, $1.00 postpaid.

The New York Observer says: "It contains much that will aid the pastor in the performance of a duty which is often trying and delicate."

Published by F. M. BARTON, Cleveland.

SERMON DEPARTMENT.

SPIRITUAL RADIUM.

By Louis Albert Banks, D. D.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin."—1 John, 1, 5, 6, 7.

The most wonderful scientific discovery of modern times is that concerning the marvellous new metal called Radium, a substance so powerful that it is declared by scientific authorities that a pound of Radium, uncontrolled, would annihilate the earth; and so bright that it has been photographed with its own light, a light which has always shone, and always will shine. It is believed that the discovery of Radium will solve many of the mysteries connected with electricity, will lead to the production of light without heat, will reveal to the world at last the true meaning of those marvellous northern lights known as the aurora. Some even believe that it will show us how to make gold, give us the power to open up communication with other planets, and that it will determine how the earth will finally wind up its career.

Whether all these dreams of the scientist come true or not, there is no doubt that Radium presents a marvellous natural phenomenon. It emits radiation, prodigally wastes itself in throwing off particles, and yet, though this goes on ceaselessly, no loss is perceptible.

One of the most remarkable characteristics of Radium is that if it be brought into the neighborhood of certain other substances, it has the power to impart its luminous quality to them. Thus, if placed near a diamond at night, it causes the stone to shine with brilliant fluorescence. It will cause a similar phenomenon in the human eye. If a particle of Radium be held against a closed eyelid, or against the temple, a sensation of light will be experienced on the retina of the eye. We are told that in the Curie Laboratory, where Radium was discovered, everything was illuminated by it. The water-pipes, the tools, the air, the very persons of the experimenters themselves, took on the qualities of Radium, and gavé off radiations for hours and days after the Radium had been removed. The secondary rays affected photographic plates. The air of the laboratory was made electric to such an extent that electroscopes were discharged when Radium was brought near. That is, the air became a conductor, so that electric currents passed through it as they might have passed through so much wire, and microbes were instantly destroyed by the Radium rays. Mr. Theodore Waters, writing recently on this discovery, calls attention to the immense gain to mankind when a process is evolved for using Radium as a light. Ordinary gas or electric light will no longer be necessary; there would no longer be dark corners in the world. Everything that had felt the influence of the Radium would shine, and since its energy is well-nigh perpetual, there would be no need of renewing the lighting contract.

I am sure that every thoughtful mind has already seen the connection between our text and the characteristics of this marvellous discovery. The sermon makes itself, and he who runs may read it. God is the perfect Radium of the universe. There never was a more remarkable statement than that of John when he says, "God is light, and in him is no darkness at all." Light that has shone forever, and will shine forever. Light that is full of love and goodness. Light that is benevolent toward all the universe. Back of nations, back of civilization, behind all, beneath all, supporting everything upon his bosom is God, the Light, the Radium, in whom there is no darkness at all. An English writer, with this thought in his mind, calls God the "Unseen Partner," in human affairs. He says that if we could imagine an inhabitant of Mars, or some other out-lying portion of the universe, paying a visit to our planet, one of the things that would attract his attention would be the churches, and the temples that would everywhere meet his eye. Their form and their purpose would be astonishing to him. Amid the structures devoted to labor, amusement, political and civic affairs, to the common uses of life, the churches stand with quite a different air and function. And they are universal; for every tribe of man has them. "What," he might ask, "do they represent?" It would seem to him that they stood for something common in human life, some inner necessity of man's nature. And an answer to his query would be: "They are man's representation and acknowledgement of life's unseen partner."

Radium is the one light that seems to be self-replenishing among all the natural forces; all other fires need to be fed; all other lights to be rekindled. But Radium glows and radiates as though it had an eternal source of energy within itself. How beautiful the analogy in the spiritual realm. We are thrown back upon our text. "God is light, and in him is no darkness at all." He is a perfect spiritual Radium. He lights up the hearts of men in all lands. He kindles hope in tens of millions of human breasts. He sends forth consoling radiations the wide-world round, and for ought we know to ten thousand other worlds. And yet the light does not grow dim, nor the great heart of love grow feeble in its pulsations.

Again, Radium has the remarkable quality of being able to impart its own luminous radiance to everything that comes near to it. A common gas pipe shines like gold, a window pane is luminous as a diamond, simply because the Radium is in the room with them. And so, John says that if we say that we

have fellowship with God, and yet walk in darkness, we simply lie; that is all there is about it. The truth is not in us, for no man can walk in fellowship with God, can live in the same room with the Spiritual Radium without himself glowing with a holy light. What infinite hope and comfort there is in that fact. Jesus Christ, our Savior, came forth from God luminous with this divine Light, himself the Light of the World. Paul, egotistical, full of hate and murder, came face to face with Jesus on the road to Damascus. In the glory of that great Light he saw his wickedness. His motives and purposes, when they came into that radiance, seemed mean and ugly and horrible, and he repented of them in tears and agony. It was that vision of Jesus Christ and his goodness that completely ransomed him from the old life, and turned him toward the new. As one says in writing about it: the ship had changed its course, and was sailing for another port, under a different captain, but the voyage was only begun, for conversion is but the beginning of the Christian life and character.

Marconi's wonderful inventions in wireless telegraphy has aroused a scientific controversy, some holding that the mysterious communication passes through the air, and others thinking that it runs through the earth. Marconi does not commit himself to either theory, but satisfies himself, with pointing to his invention, and saying, "It works." And so, my dear friends, it may be all a mystery to you how it is that a man who has been in the grip of sin, and passion, and evil lusts, can suddenly, by beginning to pray, and read the Bible, and attending church, by a simple change of attitude as it were, in relation to faith in Jesus Christ, become an utterly different man, so that the things he once loved he now hates, and the things he once hated he now loves. But I say to you in the face of all the mystery of it, "It works." It worked with Paul. It worked with John Bunyan. It worked with Jerry McAuley. And I could call up witnesses from every side of me here to testify to the divine power in Jesus Christ to forgive sin, to transform the heart, and to set life into a new groove of goodness and love.

One of the wonderful things about Radium is that the same wonderful luminous quality is manifest in the smallest fragment, as in the larger lump. This is true of spiritual Radium. Wherever true Christian faith and confidence is found, there is a power to be reckoned with that cannot be measured by any worldly standards. I saw a story the other day of a young boy, fresh from his mother's teaching and prayers, who was suddenly plunged into a large law office. At first he was bewildered by his strange surroundings; then, the crimson mantled his cheek, and tears brimmed in his eyes. "What's the matter with you, youngster?" said a coarse voice. "Do you want to go back to your mother's apron strings?" "No," was the reply, "but we never said such things in my mother's home as you say here." The answer elicited a burst of laughter, but the great lawyer at the head of the office said: "Gentlemen, this lad is right, and as long as he stays with us, I must request that you modify your speech." And from that moment, the whole tone of that office was altered. It was the presence of a little fragment of spiritual Radium, something of the power and luminous quality of the eternal God was there.

No one of us can overestimate the power of sincere Christian living. To keep close to God so that the heavenly Radium illuminates us, exalts us, gives us a brightness all its own, and to live in that spirit from day to day, is to be an infinite blessing to men and women about us. I have seen somewhere that when a great Scotch bridge was being built, the workmen came to a crucial point where two of the most important iron girders refused, by several inches, to come together for the bolts to be driven through—a process which was absolutely essential to the stability of the whole fabric. Every mechanical method known to the bridge-builders was tried to no purpose; and finally, in despair, all further efforts were abandoned for the night. It was summer weather, and the sunshine the following morning was very hot, so much so that the great masses of metal expanded beneath the warm rays, and results were achieved by the silent touch of the sun which had defied the utmost efforts of force. So it is in our everyday lives. By living purely, and honestly, with gentleness, and forbearance, qualities which can only come to us in the right measure and spirit, as we come close to God in fellowship with Jesus Christ, will work miracles of blessing in serving our fellow men.

There ought to be a note of unlimited hope in our study tonight. So long as this heavenly Radium is within our reach, no man or woman here ought to lose courage, or despair. In the great Chicago fire, a man whose store had been burned out went to the place where his business had been, marked now only by smoking ruins, carrying a table on a pole over his shoulders. This he placed amid the ruins; it was his business office. He then fixed up a board on which he painted these words: "Everything lost except wife, children, and hope. Business resumed as usual tomorrow morning." Possibly some of you have come in here this evening, sad-hearted and discouraged, and you have felt that everything is lost. Oh, my friend, everything may be lost, except Christ and Hope. Start right there. Suppose everything else is lost. The Divine Radium, unexhausted and inexhaustible in love and power and hope, is yours, powerful enough to transform you, and flood you with its own glory, to nerve you with its own courage, to light a glowing path upward to its own heaven. It is yours for the asking, for the taking. Count everything lost, and then take hold of Christ, and eternal hope, and begin again.

Surely every Christian heart rejoices in the spiritual analogies and suggestions of our theme, Resting our faith in Him who is Light, and who knows no darkness, we may, amid all life's trials, sing with the poet:

Well I know Thee, O my Lord!
Love himself has been my teacher,
And I listened for Thy word.

Where the green trees interlace,
Where the moors are bright with heather,
There I seek Thee face to face.

When I look on Thy great sea,
All the waves for joy are singing
Songs of happy praise to Thee.

I sing, too, because I know
More of Thee, O Lord most holy,
Who each day Thy love dost show.

Waiting for me where I wait
May be danger, pain, and sorrow,
But Thy help is never late.

Thou can'st keep in perfect peace
Every heart that trusts Thee fully,
Therefore all my terrors cease.

In Thy strength my heart is strong,
In Thy care I find my courage,
From the dawn to evensong.

Thou by me hast ever stayed;
Resting therefore in Thy goodness
I will never be afraid.

PRESENT-DAY PROBLEMS.

THE SPIRITUAL CONSCIOUSNESS OF TODAY.

By the Rev. R. J. Campbell, M. A.

It is seldom an easy matter to obtain a tre perspective of the tendencies of one's own time, whether in the world of action or in the world of thought. We may mistake an eddy for the full current, or become confused as to the number and direction of the tributary streams. Perhaps no one is quite fitted to say what is transient and what abiding in the temper of his own time. This is specially the case with regard to religion. Some say one thing, some another. One man believes that Christianity is moribund, another that it is taking a fresh lease of life. A newspaper article of this morning tells us that religion is a child of superstition, and is perishing in the cold light of reason, not because of the active hostility, but of the placid indifference of the great masses of the people. Mr. Lecky says that human interests are becoming increasingly secular; Mr. Blatchford that the so-called Christian facts are false; Professor Haeckel calls God, Freedom, and Immortality the three great buttresses of superstition, which science must make it her business to destroy. Then we have the outcry as to the rapidly emptying churches, the almost hostile alienation of the working classes, the aloofness of culture, the drastic results of Biblical scholarship, and the dearth of able candidates for the Christian ministry. Over against such facts as these we have to set the craving which exists in many minds—a craving which amounts to an expectation, almost a demand—for a great spiritual quickening; and whether such a quickening comes or not, both the friends and foes of Christianity have to admit that the present is an age of practical religious activity, compared with which all others have been feeble indeed. But then the question is, How long is this activity to be called religious? Do we really need the Churches? Do we want them? Are men any longer inclined to listen to the man who speaks of things unseen and eternal? Have we room for the devotional? Is there much desire for God?

On the face of things, the answer to these questions would seem to be in the negative, and there is much reason for the triumph with which some people, and the misgiving with which others, view the present situation. But if it be too early as yet to sound the note of triumph from either camp, there is certainly no room for misgiving on the Christian side of things. For the spiritual consciousness of today is not tending away from, but towards the world's Redeemer, A quarter of a century ago it was otherwise in the world of scientific thought. Then, as now, it seemed as though the prevailing intellectual attitude towards revealed religion was best described in a word of Professor Huxley's coining, Agnosticism. But the Agnosticism of Huxley's day was a different matter from the Agnosticism of today. Then it was somewhat contemptuously hostile to Christian orthodoxy, now its more usual expression is that of a wistful inability to accept the Christian facts. Materialism as a speculation is all but dead. The very language of science is changed; the Mighty Atom has had to give way to the concept of a Universal Substance which may be neither mind nor matter, but must be the source of both. Belief in the universal substance and the universal order brings the man of science into a relation with the theologian which is at least not one of hostility. Deepen the content of the terms, and we have the Being in Whom all things consist, the Life of our lives and the Father of our spirits.

Nor is this all that the newer scientific attitude gives us; the reverence of the scientist for the cosmos, and his sense of the mystery yet intelligibility of things are already religion, although he may be slow to say as much. "Religion is the music of the Infinite echoed from the hearts of men," says the author of "The Soul of a People." Is not this the music which the disciple of truth hears in the vast temple of nature? The thrill of response to the truth which breaks forth from the mystery surrounding our lives has in it something near akin to the devotional spirit; and this it was perhaps, which led that prince of science, Lord Kelvin, to his famous declaration that he needed God to explain the world. There was something more than ratiocination here; the whole man responded to the soul of things, and science passed over into reli-

gion. This mood is by no means confined to Lord Kelvin. It represents much of the best thought of today, and in its totality is a movement of the Spirit deeper and vaster than most of us are aware of. There is always a tendency for the intensely religious mind to become provincial in its outlook upon life. Again and again in history religion has been rescued from the provincialism of its professed guardians. May it be that we are going to see this again? Will the next great rehabilitation of religion proceed from the side of theology or from the side of science?

It is not improbable that the work of such men as Sir Oliver Lodge and Sir William Crookes in this country, and Prof. William James and others in America, is preparing the way for some such consummation. The new psychology cannot fail to have a profoundly religious value. Rightly or wrongly, the modern mind has become habituated to inductive reasoning. Much of the so-called indifference to the declarations of the pulpit is simply due to the misgiving that after all what the preacher has to say is perhaps not true, for he has no proofs to offer, save those of an inner experience which may be itself a winsome delusion. But now the psychic explorers come forward with a fact upon fact demonstration of the wonders and capacities of the human spirit.

"How poor, how rich, how abject, how august,
How complicate, how wonderful, is man."

If the new psychology has proven anything at all it has surely demonstrated that the spiritual man is himself a subject worthy of reverent investigation, and not only so, but his own account of himself as well. It is good science to ask of the saint, Whence came this love and joy and peace, this consciousness of communion with that which transcends the limits of time and sense, this strength which is independent of the good will of the world, this devotion to One whom men have not looked upon for nineteen hundred years? Certainly it must be a gain that these men of the modern spirit, men without affinity for ecclesiasticism, trained in habits of exact observation and cautious inference, should have thought it worth while to put the spiritual man under the microscope. Whatever the future outcome of their labors may be, much has been done even now—the very work is an indication of a revived spiritual consciousness.

Before long we may have it on the authority of science itself that the third of Haeckel's three great buttresses of superstition, viz., Immortality, is a word which best expresses the truth concerning individual human destiny. If it is the soul that matters; if the flesh is both a self-revelation and a self-limitation; if consciousness is only a corner of our real personality—and these are now the commonplaces of psychology—the next step must be to make clear to us, not merely as a matter of faith, but as a matter of fact, that death does not end all. If the new psychology leads to this, religion will be her debtor for the greatest impulse given to the spiritual consciousness since Jesus came. Mr. Mallock in his "Religion as a Credible Doctrine" declares that the crux of the whole difficulty between science and religion is just here. The Christian doctrine of God is in this respect the sequence, not the antecedent, of the Christian doctrine of man. Could we once make men as sure of the fact of personal immortality as they are of the law of gravitation, not much would remain to be settled. In the meantime let us be thankful that the swing of thought and interest is so far away from the deadening materialism of a generation ago that the study of human personality can be so seriously undertaken. The widespread interest in psychical studies is already showing its effect in the field of religion. The certainty which seems to have gone out at one door may come back by another.

It should be the task of the prophet and the seer to assist and interpret this movement of the spirit which is showing itself outside as well as inside the churches. "Mankind is incurably religious." History proves that if the spiritual sense has been repressed or obscured for any considerable period it will re-assert itself even to extravagance. Such was the case with the Franciscans in the 13th century, the Reformers of the 16th, the Puritans of the 17th, and the Methodists of the 18th. May it not be that Dowieism, Christian Science, and such like cults are the ill-formed protests of the spirit against the depressing influences which have made the task of orthodoxy so difficult? These are the extravagances which accompany a general movement whose saner forms are traceable not only in science, but in our social struggles, our international movements, and sometimes even in the very pessimism of our literature. For when men cease to sound the note of revolt, and begin to voice that of spiritual yearning, there is hope for the morrow.

There is a rising ethical enthusiasm amongst us, and it is significant that it is so commonly associated with the name of Jesus, even amongst those who have cast off their allegiance to the Church and hardly know how to interpret the religious ideals of the Master. This ethical enthusiasm can hardly fail before long to bring men back to the Christ of experience, and, perhaps, as Dr. Peabody points out in the "Hibbert Journal," lead to a higher apprehension of His Godhead. The momentary indifference to dogma is not, after all, an indifference to the highest. If conscience were ignored, if we were compelled to believe that society was getting worse, if the name of Jesus were despised instead of loved, then might we feel that the cause of religion was lost. But the opposite is the case. Moral sensitiveness, respect for the worth of the human spirit, the half-articulate belief in the greatness of our common destiny, united to a real apprehension of the religious uniqueness and moral authority of Christ, are evidence that the spiritual consciousness of the age is making an upward, not a downward, movement. May the Church prove equal to it. —British Weekly.

TESTIMONY OF THE TABLETS.

By Dr. R. W. Rogers, of Drew Theological Seminary.

Lecture delivered August 19, 1903, at Ocean Grove and reported in the Ocean Grove Echoes.

ABRAHAM AND THE KINGS OF THE EAST.

What a heroic figure he is standing on that ancient river plain, turning his back upon kinsfolk, upon city, and upon land, and forging into the far west toward the moaning of the sea. What a heroic figure he is! Great enough to give his name to an age—Abraham's age. Small wonder is it that the Jews during all their history looked back upon him with a not ignoble pride in having had such an ancestor as he. And if he loomed great in the old testament, even greater does he loom in the new, for the farther away that we are from him the higher does he stand before his fellows. When the writer of the Epistle to the Hebrews wanted a mighty symbol of faith it was to Abraham that he turned back; and when the Lord Himself sought to give men some little appreciation of His own length of years it was but to say, "Before Abraham was, I am." "Abraham saw my day, and was glad."

As he stood on the limestone hills of Palestine, surrounded by mean men, he was great enough to look beyond the shadows of his age, and in the hope to see a better day. What a heroic figure he is, to be sure!

In the 13th chapter of the Book of Genesis he stands for a while surrounded by little men; in the 14th chapter he is surrounded by kings. It is as if the Book of Genesis had been speaking of Abraham as belonging to the Hebrew people, and the 14th chapter goes on to say, "Nay, he belongs to the world." A man whose position could only adequately be located by calling for a master-world of kings and rulers. Remember how it begins. It is unlike any other chapter that precedes or follows it in the Book of Genesis. It ought to have a place between it and the thirteen chapters in the printed Bibles, and a place after it.

"And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

"That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboüm, and the king of Bela, which is Zoar.

"All these were joined together in the vale of Siddim, which is the salt sea.

"Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

"And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaim in Ashteroth Karnaim, and the Zuzim in Ham, and the Emim in Shaveh Kiriathaim.

"And the Horites in their Mount Seir, unto El-paran, which is by the wilderness.

"And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazezon-tamar.

"And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboüm, and the king of Bela (the same is Zoar), and they joined battle with them in the vale of Siddim.

"With Chedorlaomer king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

"And the vale of Siddim was full of slimepits, and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain."

It is as if he were eager to say, "Would you know when Abraham lived?" Have you after all a little yearning for the backbone of history, which Scripture surely is. I will tell you when Abraham lived. Abraham was a contemporary of these men. Nay, Abraham was great enough to fight these men. He stood no longer down among the little men; but he is head and shoulders above any one that his people produced up to that time, and until after the solemn silence of serfdom that threw up Moses into the light. Find one of these men, and you will find when he lived.

The search for historical facts is a tantalizing search. You often do not find the thing for which you search when you are searching for it; but when you are searching for something else, lo! there it is, suddenly confronting you. The men who searched for the names of these kings never found them; and went out of this interesting world into another without even learning the names, or getting a ray of light upon these personages. But a few years ago a little clay tablet turned up in the British Museum, about two inches long. It was perfectly preserved. The words were at once translated. They were not interesting, but I should like to be able to feel as that man must have felt who found them. It was simply a statement that there was a God, Numa, called the Moon God, and a record that the Temple of Nunmar had been erected. The inscription read, "Build the Temple of Nunmar for his life, and for the life of Ari-Aku, his son."

In a little while another tablet turned up. This tablet was written by the father of Arioch. You have now found a man contemporary with Abraham. Arioch is identified. You have his own word for it. This is the identical inscription itself. It has been during all these centuries preserved unbroken; and here it is, a little piece of inscribed clay, written when Abraham was alive. This is a grip on the far distant past that makes you feel a little kindling of hope that perhaps you will get a little closer yet to the time in which Abraham lived. Abraham is represented today as having come from Ur, of the Chaldees. The location of Ur of the Chaldees is a city in Southern Babylon, not far from the Euphrates river. The ruins of it lie about seven miles from the river Euphrates.

Now, if you could find out the chronological period to which Arioch belonged you

would know exactly when Abraham lived. This eager, and yet tantalizing, search of scholarship after a long line of ancient personages, may in some future day meet with its reward. The information about Chedorlaomer comes in the beginning of time; far away from the time in which Abraham lived.

We have hundreds of tablets with the name of Amraphel, king of Shimar, whose name in Babylonian is Hammurabi. We have historical inscriptions of his; we have religious books which were written in his time, and songs that were written in his name. We have recent discoveries of ancient Babylonia, cuniform inscriptions, confirming and elucidating the whole of the 14th chapter of Genesis. Think of it! Here we handled not a copy, but the original inscription, written on this little bit of clay before the days of Abraham. Hammurabi, in the first place, was king of Babylonia; but Babylonia, when he became king of it, was an insignificant little city, while the rest of the cities of Babylonia to the south were boasting of their age; but when Hammurabi comes he begins a career of great conquest.

Many interesting things have been found, but it was in December, 1901, that the greatest archeological discovery, either in Egypt, Babylonia, Palestine, or Italy was made. Some workmen unearthed a splendid block of black diarite; and in a week or so more they broke out another block, and they fitted that block to the first. In a little while they brought out a third, and fitted that into the second; and then they found a fourth block and fitted that on to the other three. On it was a figure of a sun god. Before him stood the figure of a king—the king, in an attitude of attention, was waiting to hear what the sun god had to say. Underneath that were eighteen columns of an inscription splendidly engraved in Babylonia cuniform writings, in perfect order.

A set of tablets were found on which were inscribed 282 separate cuniform Babylonian laws of the reign of King Hammurabi, written a thousand years before the days of Moses. It actually used to be said by the unwise and foolish that nobody could write laws in the days of Moses. Well! turn to Hebrews, "He was versed in all the knowledge of the Egyptians," one of the wisest peoples of antiquity. Do not worry about Moses. He could write all right.

What kind of laws were they? They dealt with family affairs. They dealt with the relations of officers and men in the army. Here are one or two examples of these laws: If an officer or a private who has been ordered into the field hire a substitute, that officer or private shall take his place.

If an officer or private be taken prisoner by a misfortune of the king, and in his absence his lands or houses be taken by another, yet should he return they shall be restored to him. So Hammurabi took care of his soldiers. By the way, "Misfortune of the king" is a good phrase. It means should he be defeated in battle. And here is how the medical profession were treated under this king. If a surgeon cut a man with the operative knife and kill or severely wound him, he shall have his own hands cut off. The surgeon who committed that kind of malpractice under Hammurabi wouldn't have a chance to do so again.

It was under such a civilization that Abraham resided in Ur of the Chaldees. Abraham, whom not so long ago people were wont to refer to as wandering homeless in the desert. The laws of Hammurabi were written a thousand years before the days of Moses. Abraham was a subject of Hammurabi in a land where the benign government ruled over man. And in that land where he had everything to lose and nothing to gain, the word came to Abraham to leave his land—Hammurabi's beautiful land—and departed, as the Lord had commanded him.

Abraham, the father of the faithful, looms greater today than he did when the writer of the Hebrews wrote the story of that faithful soul. Abraham a myth? Abraham an invention of the Jewish scribe? Of course I believe in the personality of Abraham. I am as sure of it as I am of any historic fact in all the range of the Orient. The Book of Genesis has stood the test, and the whole of the earlier chapters of Genesis have stood the test in the light of the present, and surely will stand any test to which it may be subjected in the years that are to come.

Such was Abraham, who, with the 14th chapter of Genesis has come back into history by the light of archeology. You can rest in the assurance that though we may have to revise the views which we originally held concerning the origin of the old testament Scriptures, that nevertheless, the Word of God—the word of the prophets—shall stand sure; and that no wave out of Babylon will ever engulf them; and no cataclysm that can happen can henceforth rob us of this priceless chapter of Genesis, and the rest of the Book.

Do I believe in the inspiration of these chapters of Genesis? Of course I believe in the inspiration not only of these chapters, but of the whole Book of Genesis; not because the archeologists have proved some of it, but because my Lord put the seal of His approval and confirmation on it. And if any little irregularities turn up I don't worry about them. I can trust Him.

Let the timid take new hope. Let the man who doubts get a new glimpse of a faith that will not be shaken by anything that anybody says, and will not go off and hide because some theologian dares to raise a doubt concerning this wonderful Book. The Ark of God is in safety. The Ark is His, and He shall protect it, and it shall never be taken away from us any more, as the Philistines took it away from sin-cursed Israel.

A MORNING PRAYER.

Lord, I thank thee for the night
And for slumber deep and quiet;
For this day so bright and fair;
For thy goodness everywhere.
All the moments of this day
Help me walk in wisdom's way;
Heart and mind keep pure within,
Shield me from the power of sin;
Kindness let me show to men,
All for Jesus' sake. Amen.

METHODS OF CHURCH WORK.

CHANGE OF METHODS IMPERATIVE.

"The times change and we change with them," is a proverb which applies to the manners and customs of people from age to age.

Changed conditions demand a corresponding change in methods. This principle is readily recognized and acted upon by all wise leaders in human institutions and enterprises. Many an organization among men owes its success and stability to the wisdom with which it adapts its methods of operation to the demand. Strange to say the church has been slowest and last of all institutions among men to adjust its operations to the changed conditions which occur in its history.

Our Lord found it so when he came to substitute Christianity in place of the old Jewish system. It cost him and his immediate disciples bitter persecutions even unto death.

We all know what it cost Luther and his coadjutors to substitute Protestantism in place of the corrupt Catholicism of his time, and are familiar with the opposition Mr. Wesley encountered in the later days of the great Methodist revival.

But it is not of changes in doctrinal statements that we would write. We wish to consider the importance of substituting improved methods in place of antiquated and worn out ways of doing things. And we find how slow the church is to accept the new in place of the old, no matter how manifest the advantages of the former over the latter.

There is a greatly needed change in the prevailing method of gathering children into the church and training them for intelligent and permanent membership. For a long period in the history of Christianity in this country children were ignored altogether in the evangelistic movements.

Since then has come a time when the chief reliance of the church for gathering in members has been upon bringing in the children. Children's meetings have been adopted as an adjunct to our modern revivals. The best talent of the church has been employed in preaching special sermons to the children and writing hymns for their special use. Much good has been accomplished by these meetings. They have done much toward promoting the remarkable growth of right sentiment concerning the relation of little children to the kingdom of Christ and have furnished much the larger proportion of the accessions to the various churches.

But a clearer knowledge of the real nature of childhood religion has disclosed some radical evils connected with these methods, which need to be corrected to save the children to the church.

These evils have resulted from the fact that all revival efforts in behalf of the children have been conducted upon the supposition that little children must go through the same process as adult sinners before they can be qualified for membership in the church. That is, they must come to the mourner's bench at the meeting and go through certain manifestations of emotion and experience, some convulsive change of feelings. Then, when they have answered certain questions which it is impossible for them to comprehend, they are enrolled as members and often turned loose into the world with no more special care than branded cattle on the plains. The sad consequence is we have churches in every community crowded with young members who in their hearts repudiate the genuineness of their conversion, leading to entire loss of faith in the truth of any form of religion.

Now all this results from a radical error in the church concerning the relation of the Atonement to childhood and the natural place of little children in the kingdom of Christ.

If we would avoid these evils, we must give up the notion that our children must live in sin until converted at some revival meeting. Let them be diligently taught by parents, Sunday School teachers and pastors that they are born for the church just as they are born for the state, that it is just as natural and reasonable that they should enter the church to prepare for the service of God as that they should enter the common school to prepare for a trade or profession in the business world. The church needs a larger faith in what Christ by his Atonement has done for human nature. We verily believe that through His rich grace as applied by the Holy Spirit to the nature of every child born of human parentage, it is just as "natural for a young life to grow toward God as it is for a flower to turn its petals to the sunlight of heaven." The trouble is that ignorant parents and teachers are constantly making it hard for the little ones to become what God meant should be the easiest thing in the world.

We have the conviction that the time has come when the truth involved in this should be most carefully considered by all who are interested in the real growth and prosperity of the church.

A PASTORAL LETTER.

Rev. Irving J. Lovejoy, pastor of the Central M. E. church, Stockton, Cal., sends us several copies of the "Weekly Reminder," a little paper giving the local church news and notices. In one number is the following letter:

Dear fellow-member of Christ's body:

My heart moves me towards a closer spiritual relation to you and your dear ones. I desire this privilege earlier than it would be possible by calling; and perhaps a pastoral letter would open your heart to receive more effectually a common and permanent impulse toward a forward movement of grace in our midst.

At my earliest convenience I will call on you. In the meantime will you kindly answer the following questions; if possible before our next prayer meeting? You may drop the answer in the mail, or hand it to me, or

drop it into my box by the study door. My prayer is Eph. 3: 14-21 and 1 Cor. 15: 38.

Let us all co-operate to make this year famous for study, faith and achievement.

QUESTIONS:

1. Have you grown in grace the past year?
2. If so or not, why and how?
3. Do you read the Bible daily? What plan do you follow?
4. Do you have secret prayer daily?
5. If so why?
6. Do you attend preaching regularly?
7. If so or not, why?
8. Do you attend prayer meeting regularly?
9. If so or not, why?
10. Do you have family worship daily? and if not, why?
11. Do you ask God's blessing on your daily meals? If so, why?
12. Do you attend to instructing your children in godliness?
13. Do you bring them to Sunday School regularly? If not, why?
14. Have they been baptized? If not, why?
15. Do you worship God by giving to His cause often, regularly and proportionally?
16. If so or not, why?
17. How do you spend Sunday?
18. Are there any difficulties in your religious experiences to be removed?
19. If so, please state them; or request an interview with your pastor and he will gladly speak with you on any matter you desire for your spiritual good.
20. Please sign your name here and hand to your pastor.

.....

Take two copies. Answer the questions on both, keep one and let your pastor have the other as soon as you can. Don't fail to do this.

Our attendance and interest is on the increase at all our services. Spiritual success begins in godly heart-searching and issues in these phases of energetic faith. First, "Attempt great things for God." Second, "Expect great things from God." The power to believe thus is from the Holy Spirit and fully guaranteed. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Jerusalem, Judea, Samaria and unto the uttermost part of the world."—Acts 11: 8.

IRVING R. LOVEJOY.

NOVELTIES IN CHURCH ENTERTAINMENT.

The prediction was recently made by a sarcastic western minister that the only way in which it would soon be possible to maintain an interest in church work in some places would be by means of "the continuous vaudeville." This statement has been accepted by some, not, as literally true, but as aptly indicating certain conditions, and it has elicited considerable comment both jocular and caustic. The New York Times says that "the stream of tendency seems to have set rather strongly in the direction of a fulfilment of this prophecy. Billiards, ping-pong, hops, amateur theatricals, secular concerts, legerdemain, charades, sociables, fairs, suppers primarily for purposes of revenue, music of doubtful sacredness; all of these have come to be recognized as adjuncts of more or less value in church work. The underlying idea is to make the church an attractive social club, and thus bring within its sphere of influence many who value a church connection at the outset chiefly for the social opportunities it offers. It would be difficult to find a serious objection to this view of so much of the work of a church as may properly be considered secular. There may be a line which it would be dangerous to cross, but where it lies would probably be as difficult to define as is the Alaska boundary."

These remarks are emphasized by the fact that a New York church lately engaged a "young woman nineteen years old in a pure white dress" to give variety to the Sabbath devotions by whistling solos. It was no ordinary whistling, according to press accounts, but the whistling of a finished musician. This is probably the first time that a woman's whistling was ever made a part of the service in a church.—Church Economist.

The place to draw the line is where entertainment interferes with spirituality. Often this is the point where the man, who was bitten by a mad dog, was allowed to cut off the dog's tail in retaliation. He, himself, decided that it should come off right behind his neck.

HOW I CONDUCT A NORMAL CLASS.

By Prof. Wm. M. Gever.

1. Make the meetings rather informal, let the social element prevail to such an extent that teacher and scholar speak freely to one another about the truths under consideration.

2. Do not make the work too difficult and tedious. Encourage Bible reading in connection with the lessons. A truth talked over, searched and read from the Bible with notes and reference is worth many times over simply using the lecture method.

3. Make free use of the black-board charts, diagrams, maps, etc., in the class work. Show the class how to make a diagram, map or chart, and have them make it under your personal supervision. Hearing a thing awakens interest, but doing it leaves a lasting impression, besides it produces material that the student can use later in his teaching.

4. Review! Review! Review! Yes, constantly. This is an important factor in this work, it quickens the memory and holds interest.

5. Have the students prepare note books as the work progresses. A well arranged note book, with note, references, and comments given by an interested instructor is pleasing to examine, but of far more value to the teacher in his future work.

6. Be interested. Be genuinely interested in the normal work of our state, urge the scholars to be the same, to stand loyally by the work, pray for its success; ask your scholars to set apart a portion of their time in meditation and prayer.

7. Last, but not least, to conduct a normal class with profit we should be full of our subject to overflowing. The secret of success lies in one word—preparation.

This work often falls to the preacher and he will find these hints helpful.

THE COUNTRY CHURCH.

Dr. Washington Gladden, in his "Social Salvation" says of the country church:

"A young minister and his wife, both of whom were clear-headed and fresh-hearted, with invention and initiative, and the love of souls—that is, of men and women and boys and girls—could go into a country community and work wonders. I lived in the country until I was 16 years of age, and I know the country people well enough to be sure that they would respond in a very enthusiastic way to such a leadership. Clubs of boys and girls could be formed; classes for the study of good literature and of social questions could be organized; debating societies, natural history societies, choral unions could be tried; the life of the whole neighborhood could be filled with light. The people of the cities do not need these things, and do not care for them half so much as the people of the country; the church which undertook in this way to minister to their need would win their enthusiastic loyalty. I suppose that the grange, in some places, does supply this need to some extent; but it is the kind of work that the church ought to do. The deeper spiritual need of the people should by no means be neglected; the Sunday preaching services should be the central fire from which all this warmth and light should radiate; it should be evident to all that the motive of all this work is a genuine Christly love; it should only be a new revelation of what Christianity is about to do to vitalize and irradiate the whole life of man."

We make a mistake when we suppose the social problem of the church to be confined to the city. No man needs to be in closer touch with the social instincts of his people, and no man has larger opportunities for developing and directing such instincts than the country pastor.

WINNING YOUNG MEN.

To secure the conversion of more young men I would have the subject of their spiritual welfare presented to them by some friend or some one whom they esteem. It is so often presented by those who seek to be their friend or become intimate with them merely for the purpose of securing their conversion. It is not, from the young man's standpoint, an unselfish purpose.

Considerable personal spiritual work is being done by a young life-insurance agent whom I know. He impresses men on this subject because they know that he jeopardizes his success in business by running the risk of offending them—that he thinks more of getting them into the kingdom of heaven than into the company he represents.

We are inclined to do this work on a large scale instead of confining ourselves to our immediate circle, who know us and whom we know, and whom we can help after they get started. How many did Christ win personally? Excluding the woman at the well, how much time did he spend on those he had won? Souls won become spiritual children. The number in a family might be limited to as many as one can care for until they become self-supporting. Large families are beautiful, so long as the children do not go astray, or become public charges.

And may the Lord open our eyes to the harvest fields through which we walk daily, without plucking even a handful of grain.

GET OUT OF THE RUT.

Must the preacher keep in the same old paths that have been trod during the past; or do we not need a radical change?

What we need today is unusual ways and methods of doing religious work. Jesus was the farthest removed from the conventional type of religious teacher. He availed Himself of the usages of the church establishments; but He was not bound by them. Like all His disciples, who in subsequent ages have led great revivals; He set usage aside, and did the things which His hands found to do, apart from the cold, formal and dead services of the synagogue. Wesley abandoned the churches and took to barns, coal-pits and open fields. In a later day Moody took to halls and theaters, and even to the market places, old warehouses and machine shops. Paul and Barnabas preached in the synagogues on the Sabbath days and in the market places between the Sabbaths. Some movement of that kind waits upon us now. Religion is too much shut up in the churches, it needs to get out in the open air; it is too much confined to the Sabbath, it needs to be manifested on the week days; it is too much shrouded in the dim religious light that barely gets in through stained-glass windows, it needs to come out in the sunlight. It is too much bound by conventionality, it needs to be preached from fishermen's boats or from other extemporized pulpits.

AFTER A PERSON BECOMES A CHRISTIAN WHAT FOLLOWS?

Rev. H. Snape says: "Every Christian man is a workingman. The proof of his salvation is that he is interested in another man's salvation and working for it. A Christian is saved for service and therefore a worker. I believe the young people will work any intelligible plan if intelligently presented. I thank God and take courage when I see laymen lead the way. Lately I struck the problem of organization of a new church. We discussed, 'cussed,' prayed and adjourned. Then we found out that while we were discussing, the the brethren in the field discussed had gone to work and organized the church. We are wont to excuse ourselves by saying evangelization is Christ's work. At the risk of being heterodox I declare it is not Christ's work at all. It is our work. The one thing we have to do with a sinner's salvation is to take it to him. If the Christian is to be a worker he will find an equipment for work. There will be no purpose in work without some knowledge of facts to work on. Hence the need for the trained specialist in Christian work. This is the age for the wise head and not the "big" head. It may be true that the dabbler in forty different things may gain recognition

before the doer of one, but the work of the dabbler will be forgotten forty years before that of the one idea worker. What we lack in our organization is settled enthusiasm. I mean real, permanent enthusiasm, not the sudden roar and crackle, but the steady glow of quiet, concentrated power. God is never at His wit's end for workers. He always has two men in training for one man's place; and we may be sure if we do not do our part as workers God will find some one else to meet our neglected opportunity. It may be hard work, but we can rest on the fact, spiritual service is imperishable. 'My word shall not return unto me void,' said the Master Workman. Some of those sermons, addresses, illustrations—they return void—they ought to —but God's word, in living, spoken or written form, out of honest hearts and faithful endeavor, that is imperishable and will bear interest for eternity."

GO-TO-CHURCH BAND.

This is in one church working in New York City, the Riverside Baptist Church, and doubtless the same method can be tried in other places. One of the workers in describing the work says, "It not only works like a charm but is one of those workable methods."

In this day, when many parents do not enforce, either by precept or example, the duty and privilege of church-going, there has been a marked diminution in the attendance of children in the church services. The Bible school, while important, cannot be a substitute for the more important preaching service. Hence, in order to encourage the scholars of our school to attend church every Sunday morning, a "Go-to-Church Band" has been organized in the Bible school. Each scholar has been given a card for the coming six months. Those who attend every Sunday morning during this period will be given a certificate of merit, signed by our pastor and superintendent. Mr. Arthur Goddin and Mr. Edward Y. Cordner, Jr., have been appointed "Ticket Inspectors." The hearty co-operation of parents and scholars alike is desired to make the Go-to-Church Band a great success. The scholars will be assigned special seats and from time to time sing a Bible school hymn, or take some other part in the service.

"STUNTS" FOR "STAG SOCIALS."

By Charles L. Boynton.

The following suggestions for "stag socials" may be of use in making up an evening of fun for young men that is certainly different from formal receptions. They presuppose a careful preparation for the program, both in the selection of the reception committee and in such advertisements as will attract men who would come out for an evening that will give plenty of fun, and if handled well without buffoonery.

Before the introduction of any formal program, while new men are meeting the old, in that most critical half-hour of any social gathering, the first, the following may serve to occupy the time. As each man joins the group, after the first introductions, give him a taste of "Lung Ping-Pong." Use any-sized table, indicating the two opposing sides by dividing it diagonally. Let an equal number of players kneel on each side, appoint an umpire and a scorer, place a ping-pong ball at the middle of the table, and start the men blowing at a signal from the umpire. Each time the men on one side succeed in blowing the ball off their opponents' side of the table, they are credited with one point. A score of eleven wins. Then the bystanders take the place of the players, who are probably winded. The game may be played in rotation, or progressively, or as a tournament.

Another feature which may keep the majority of the men interested and employed is the old trick of producing a cane, with a man to illustrate. The man places the end of the cane at his feet, and bending over till his forehead rests on the handle, with closed eyes turns around three times, which are counted by the observers. He then stands up, opens his eyes and starts at once for a chair previously placed some twenty or thirty feet in front of him. The results of the efforts of the ordinary victim on his first attempt are such as to remove any over-formality which may previously have obtained among the guests. This exercise may be varied by placing the cane on the upturned nose, and turning around with the eyes fixed upon the other end of the cane, which is held perpendicularly. To keep up the interest in this sport it is well to give each man the privilege of choosing his successor for the attempt.

The familiar "newspaper duel" needs no added commendation to secure its inclusion on the program. It is announced that Mr. — has challenged another man to combat. They come forward, strip off coats and vests, and are blindfolded. Newspapers rolled up as clubs or billets, are handed each contestant, who is compelled to lie face down on the floor, with his left hand upon a small book, where it must remain throughout the contest. Each contestant is allowed ten strokes in alternation in each of the three rounds. Seconds, or scorers, are appointed for each man, and an umpire. Only those strokes which reach the opponents' head or body count in the score.

Above all these plans which have been suggested must rank a game universally popular in the west, that of "Hot-hand." One man is seated in a chair, and with his hands covers the eyes of a second, who stands before him with bent back and head in the lap of the seated party. A circle of a dozen, more or less, surround the pair, and one of them steps forward and delivers a "hot-hand" on the most eligible spot, whereupon the eyes of the victim are released and he is at liberty to guess his persecutor. If successful the aggressive party takes the place of the victim and the sport is renewed. If unsuccessful the first victim bends again and receives another charge. This process can be continued.

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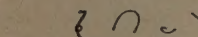

How easily and quickly shorth
seconds required to write the above,
also went up from Galilee out of t
David, which is called Bethlehem."

Why You Should Take O
Course in Short

1. To Save Time and Labor. One
writing out of his two sermons each week.
chosen theme comes the drudgery of giving
preacher seeks his bed at midnight on Satur
is not as it should be, at flood tide for his Sabb
sermons in less than one-fifth the time, indee
scarcely any resultant weariness; and they wi

2. To Gather Material. In a shorthand vest pocket note-book the busy preacher may carry a working reference library of useful thoughts, extracts, apt quotations, illustrations, suggestions, headings, outlines, references, etc., to which he can add daily, on the instant, as the spirit moves.

3. To Save Space and Bulk. The preacher who uses the manuscript of his sermon in his pulpit little knows, oftentimes, how the continual turning of the leaves, be it ever so skilfully done, wearies a portion of his congregation and causes them to long for the last leaf. A sermon may be written in shorthand on very few sheets of paper. A comprehensive outline may be written on a single sheet or card. A sermon thus written will occupy much less space in the desk. A year's sermons may be placed in one small box. The saving of paper alone becomes an item. Prayer-meeting talks can be written on a small card to be held in a hand Bible.

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"THE PASTOR'S REVERIE."

By Washington Gladden.

"The pastor sits in his easy chair,
With the Bible upon his knee.
From gold to purple the clouds in the west
Are changing momently;
The shadows lie in the valley below,
And hide in the curtain's fold;
And the page grows dim whereon he reads,
'I remember the days of old.'

'Nor clear nor dark,' as the Scripture saith,
The pastor's memories are;
No day that is gone is shadowless,
Nor night was without a star;
But mingled bitter and sweet hath been
The portion of his cup;
'The hand that in love hath smitten,' he saith,
'In love hath bound us up.'

Fleet flies his thought over many a field
Of stubble and snow and bloom,
And now it trips through a festival,
And now it halts at a tomb;
Young faces smile in his reverie
Of those that are young no more,
And voices are heard that only come
With the winds from a far-off shore.

He thinks of the day when first with fear
And faltering lips he stood
To speak in the sacred place the Word
To the waiting multitude!
He walks again to the house of God,
With the voice of joy and praise,
With many whose feet long time have pressed
Heaven's safe and pleasant ways.

He enters again the home of toil,
And joins in the homely chat;
He stands in the home of the artisan;
He sits where the Master sat,
At the poor man's fire and the rich man's feast.
But who today are poor,
And who are the rich? Ask him who keeps
The treasures that ever endure.

Once more the green and the grove resound
With the merry children's din;
He hears their shout at the Christmas-tide,
When Santa Claus stalks in.
Once more he lists when the camp-fire roars
On the distant mountain side,
Or, proving apostleship, flies the brook
Where the fierce young troutlings hide.

And now he beholds the wedding train
To the altar slowly move,
And the solemn words are said that seal
The sacrament of love.
Anon at the font he meets once more
The tremulous youthful pair,
With a white robed cherub crowing response
To the consecrating prayer.

By the couch of pain he kneels, again;
Again the thin hand lies
Cold in his palm, while the last far look
Steals into the steadfast eyes;
And now the burden of hearts that break
Lies heavy upon his own—
The widow's woe and the orphan's cry
And the desolate mother's moan.

So blithe and glad, so heavy and sad,
Are the days that are no more,
So mournfully sweet are the sounds that float
With the winds from a far-off shore.
For the pastor has learned what meaneth the word
That is given him to keep—
'Rejoice with them that do rejoice
And weep with them that weep.'

It is not in vain that he has trod
This lonely and toilsome way,
It is not in vain that he has wrought
In the vineyard all the day;
For the soul that gives is the sout that lives,
And bearing another's load
Doth lighten your own and shorten the way,
And brighten the homeward road.
Amen and Amen!"

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